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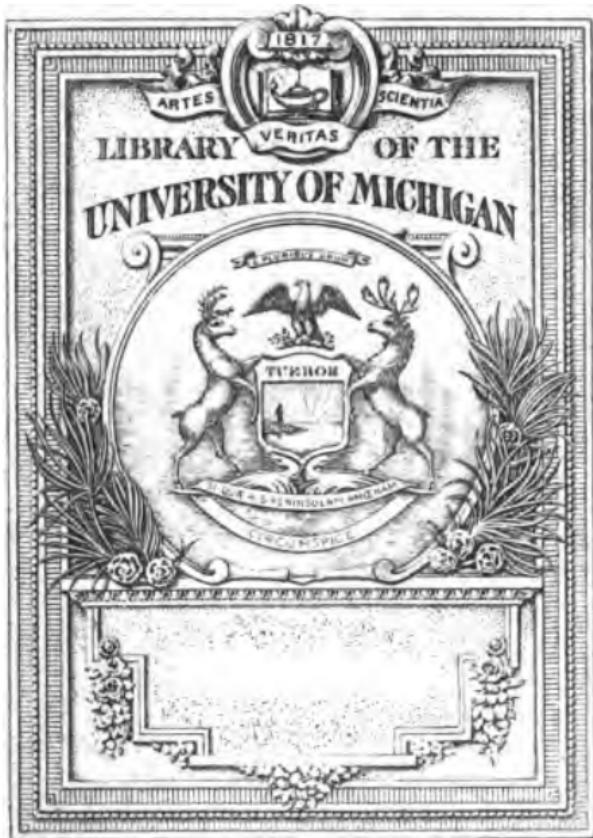
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Grammar School Classics.

Xenophon
" [Memorabilia]

XENOPHON'S MEMORABILIA;

CHIEFLY FROM THE TEXT OF KÜHNER:

WITH NOTES,



BY THE

REV. PERCIVAL FROST, M.A.

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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INTRODUCTION.

In the Memorabilia, or Reminiscences, Xenophon professes to give specimens of the conversations of Socrates, and particulars of his life, so far as they bear on the question of the truth or falsehood of the indictment on which he was brought to trial. The charge against him may be regarded as threefold: he was accused first of disbelieving in the recognized Gods of Athens; secondly, of introducing new divinities; and thirdly, of corrupting the Athenian youth. To these charges Xenophon professes to reply. Socrates, he observes, *did* believe in the usual Gods, for he sacrificed at the public altars of the city, which were used by all other citizens¹, and not only himself acted on the direction given by the Delphic priestess to conform to the state customs in religion (*νόμῳ πόλεως ποιοῦντας εὐσέβως ἀν ποιεῖν*), but advised his friends as well to conform to this rule². A similar remark is made in Xenophon's *Apologia*³. This argument does not, of course, amount to demonstration. The conduct of Socrates might be explained on the hypothesis

¹ I. i. 2.

² I. iii. 1.

³ Section ii.

that although he used the state altars, his sacrifices and prayers were addressed, in reality, to other than the state Gods. A sacrifice at the altar of Zeus does not necessarily imply perhaps a belief in the existence of an actual Zeus corresponding to the God of the popular theology, only a belief in the existence of some God or other, scarcely in all cases so much even as that. However, the question might hardly perhaps admit a demonstrative proof, and Xenophon's argument was as strong as the nature of the case allowed. The whole matter, indeed, appears involved in some confusion, nor does it seem absolutely clear what the assertion of the accuser meant. At all events Plato in his *Apologia*⁴ represents Socrates as asking Melētus whether he charged him with believing in Gods other than those of Athens, or disbelieving in their existence entirely (*νομίζω εἶναι θεούς, οὐ μέντοι οὖσπερ γε ἢ πόλις, ἀλλ’ ἔτέρους*—and *λέγω ὡς τὸ παράπαν οὐ νομίζεις θεούς*). And Xenophon adduces arguments⁵ which certainly do nothing more than prove his belief in some divinity, without identifying that divinity with the objects of the popular worship. One may doubt, indeed, whether Socrates would consider his acquiescence in the usual worship of his fellow-citizens to imply a belief in the exact objects of their adoration. He certainly speaks of a tacit reception of the popular mythology, from the impossibility of sifting it to ascertain the proportion of truth and falsehood contained in it. It seems probable that Socrates did not believe in the recognized Gods; but the matter is one of great obscurity.

⁴ *Apol.* 26 C.

⁵ I. i. 5.

The second count in the indictment was, as already mentioned, that Socrates introduced new divinities. This charge arose mainly from the assertion of Socrates that he received warnings from "the divine" (*τὸ δαιμόνιον*). Xenophon, in reply⁶, observes that there was nothing peculiar or heterodox in this, for others believe in augury, omens, and the like; believe, that is, that through the instrumentality of birds, sounds, &c., the Gods disclose to men future events. It is not the birds or sounds which convey this knowledge of the future, but the divine power through their means. This was all that Socrates meant when he spoke of the intimations given him by the divine (*τὸ δαιμόνιον*). These remarks coincide with a passage in the *Apologia* (Xenophon's) where Socrates argues that as *τὸ δαιμόνιον* was a divine voice, and the sounds of birds from which auguries were drawn were also voices, there was nothing peculiar in his views on this point. In the *Apologia* of Plato this count in the indictment is virtually passed over without any answer.

The third charge against Socrates was, that he corrupted the morals of the Athenian youth. Xenophon refutes this by showing that Socrates was himself temperate and otherwise virtuous, and by example and precept dissuaded his associates from vicious living⁷. Nor, again, did he generate in his followers a contempt for the political institutions of their country⁸; nor could he be fairly held responsible for the subsequent conduct of some of his former hearers, such as Critias and Alcibiades⁹. He did not, as was falsely asserted, inculcate want of

⁶ I. i. 3.

⁷ I. ii. *passim*.

⁸ I. ii. 9.

⁹ I. ii. 12.

respect to fathers and kinsmen¹, nor show himself an advocate of unconstitutional tyranny². The charge therefore of corruption fell to the ground. The formal defence of Socrates ends here. In the remaining portion of the work Xenophon's aim was thoroughly to explain the character of Socrates by detailing his theories, conversations, and acts. His views on prayer³, and sacrifice⁴, and the providential government of the world⁵ are given. His theory of temperance is stated⁶, and of sobriety⁷. Affection for one's parents is urged⁸, and brotherly regard⁹; the excellence of friendship is pointed out¹⁰, and so on. There are various conversations given, one for instance with Aristippus, where the theory of pleasure is discussed¹¹. Elsewhere a general's duties¹² and those of a cavalry officer¹³ are investigated. Such is a general outline of the contents of the *Memorabilia*. Xenophon's object is plain: to show that Socrates was not simply great as a negative controversialist; that he did not only exert his wonderful powers of refutation, but had a positive side as well; that he was not a mere destroyer of other men's work, but a builder of work himself.

Those who have drawn their views of Socrates from the aspect of him given by Plato, will see at once the great difference between the portraits. In Plato, Socrates is a negative teacher; he displays unrivalled powers of refutation, and wields a matchless elenchus. For instance,

¹ I. ii. 49.

² I. ii. 56.

³ I. iii. 2.

⁴ I. iii. 3.

⁵ I. iv. 3.

⁶ I. v.

⁷ I. vi. 6.

⁸ II. ii.

⁹ II. iii.

¹⁰ II. iv.

¹¹ II. i.

¹² III. i.

¹³ III. iii.

in the Theætetus the various definitions of knowledge are examined; in the Laches sundry accounts of bravery are reviewed. These various definitions are all found to be untenable, but no further progress is made. This in truth appears to have been the great excellence of Socrates. To lay hold of men who fancied they could give off-hand replies to his questions, to show how little able they were really to reply to those questions, to set them thinking when they found the conventional views acquiesced in by them so long to be untenable, to rouse them to independent reflection, and stir up their slumbering minds, this seems to have been his great office. This, at all events, is the character he sustains in Plato's dialogues. In Xenophon's portraiture there is little of this: *here* he is a positive teacher, explains duties, is more dogmatic and practical. Which, then, is the real Socrates? the Socrates of Xenophon, or the Socrates of Plato? or is he a combination of the two—*βρότειος η θεόσυρος η κεκραμένος?* Plato was a great speculative genius, and Xenophon a man of the world, whose forte lay rather in active occupation than in the speculations of the closet. Plato, therefore, was far likelier to have dressed up this central figure of his Dialogues with something of his own gorgeous array than Xenophon, who probably had no great head for abstruse discussion. This would, of course, be some argument for the greater truthfulness of the Xenophontic Socrates. But, in truth, there does not appear to be much discrepancy between the two accounts. Xenophon had a definite purpose in his work, and naturally laid the greater stress on that

side of the character of Socrates which suited his purpose best. Wishing to prove that Socrates did not ~~not~~^{not} teach the youth of Athens, he was naturally anxious to show that the teaching of the philosopher was positive, practical, and that its result would be an actual attainment in virtue. But there are not wanting in the memorabilia indications that this was not the only phase of the teaching of Socrates. Xenophon hints that the conversation of his master often ran in more speculative channels: *αὐτὸς δὲ περὶ τῶν ἀνθρωπείων άν αἱ διελέγετο σκοπῶν τί εὔσεβές, τί ἀσεβές, τί καλόν, τί αἰσχρόν, κ.τ.λ.* The discussion of these and similar topics would, no doubt, take the Platonic form of negative results mainly but to enter into them beyond an incidental notice would be foreign to the writer's purpose. So far, then, there is not of necessity any discrepancy between the writers. But I think it must be admitted that in one or two points there is a clear difference between the two narrators. For instance, in a conversation with Aristippus¹ on the good and the beautiful, Socrates asserts that that is good and beautiful which is properly adapted for the use for which it is intended; but that as for any abstract good, which was good for no end, he neither knew any such, nor cared to know. This is, of course, a perfectly intelligible theory, but to those who are acquainted with the Socrates of Plato it has an unfamiliar ring: he would denounce any such theory as mean and low; there must be, he would argue, some abstract good and beautiful, by

¹ III. viii. 3.

participation in which all that is good and beautiful in the somenial world is made so. Again, in another conversation with Aristippus, Socrates points out that little indulgence in youth of the passions and apprehensible because it involves the loss of future happiness; and that virtuous training in early years, although irksome at first, will be compensated by subsequent pleasure and greater eventual satisfaction. But Plato, in the main, represents him as advocating a transcendental virtue, a virtue regarded absolutely, without respect, that is, to its influence on the individual, in the way of happiness or the reverse. There can be, I think, little doubt that Xenophon more accurately represents the views of the historical Socrates.

The text of this edition nearly corresponds with that of Kühner, differing from it in a very few points only, where he has conjecturally emended the text, or has not, as I think at least, sufficient reasons for the reading adopted. I append the passages where my text differs from his.

			Kühner.	This Edition.
I.	ii.	31	οὐδέ	οὐτε
I.	iv.	2	οὐτ' εὐχόμενον	omitted
I.	iv.	11	οἶς	omitted
I.	iv.	16	δτι omitted aft. οὐχ δρῆς	δτι retained
II.	i.	8	[ἔργου]	ἔργου without brackets
II.	vi.	39	ποτεῖν	θηράσθαι
II.	vii.	6	ἔφη	omitted
II.	ix.	4	Δν ἔδωκε	Δν omitted
III.	i.	4	[οὐτῶς]	οὐτῶ without brackets
III.	v.	11	δπη	δποι
III.	ii.	1	[καὶ . . . έται]	without brackets
III.	iv.	5	ἔξευρίσκητε	ἔξευρίσκηται

INTRODUCTION.

			Kühner.	This Edition.
III.	v.	16	οὐτω	οὐτοι
III.	ix.	9	[δλως . . . μέντοι]	without brackets
III.	xi.	10	ἀρεστοι	ἀριστοι
III.	xiii.	2	[φησ]	without brackets
III.	xiii.	4	βλακίστατος	βλακάτατος
III.	xiv.	1	ησχύνοντο τό τε μή	τό omitted
IV.	ii.	12	[έφη]	without brackets
IV.	ii.	14	τό	omitted
IV.	iv.	5	εἰδέναι	ειναι
IV.	vii.	4	[τῶν] νυκτοθηρῶν	τῶν νυκτεθηρῶν

ΞΕΝΟΦΩΝΤΟΣ

ΑΙΓΑΙΟΝΗΜΟΝΕΤΜΑΤΑ.

BOOK I.

CHAPTER I.

1. Πολλάκις ἔθαύμασα, τίσι ποτὲ¹ λόγοις Αθηναίους
ἔπεισαν οἱ γραψάμενοι² Σωκράτην, ώς ἄξιος εἴη³

¹ τίσι ποτέ. The more regular construction here would be *οἵστις*, as *τις* is properly the interrogative particle, and *ὅστις* the relative. But for the sake of liveliness, the sentence is made quasi-interrogative. Sometimes the two forms are combined in the same sentence: cf. Plato, Gorg. 448 E, ἀλλ' οὐδεὶς ἐρωτᾷ ποια τις εἴη ἡ Γορυῖον τέχνη, ἀλλὰ τις καὶ δυτικα δέοι καλεῖν τὸν Γορυῖαν. The particle *ποτέ* is one of *time*, and through its dialectic form *ποτέ* is connected with the Latin *quando*, and probably therefore is the temporal adverb of *τις*. It is added to interrogatives, like our “ever,” expressing astonishment or impatience. Cf. διτροπή ποτὲ τρόπῳ τοῦτο ἐγένετο, “how ever did this come to pass?”

² οἱ γραψάμενοι. Γράφεσθαι is to be carefully distinguished from

γράφειν. It means “to indict,” probably in accordance with the usual force of the middle “to get something done for one.” Ο γραφόμενος would be “the man who gets a charge officially committed to writing.” These accusers were Meléetus, Anytus, and Lycon. The former took that part of the charge which related to religion, and the others the second point in the indictment, whereby Socrates was accused of corrupting the youth of Athens. Plato (Apol. Socr. 23 E) says that Meléetus was the spokesman for the poets, Anytus for the craftsmen and statesmen, and Lycon for the orators, all alike being roused to hatred by the exposure of their pretended knowledge and real ignorance, at the hands of Socrates.

³ ώς ἄξιος εἴη. The optative is

θανάτου τῇ πόλει⁴. Ἡ μὲν γὰρ γραφὴ⁵ κατ' αὐτοῦ τοιάδε τις⁶ ἦν ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις⁷ νομίζει θεοὺς οὐ νομίζων, ἔτερα δὲ καινὰ δαμόνια εἰσφέρων ἀδικεῖ δὲ καὶ⁸ τοὺς νέους διαφθείρων.

2. Πρῶτον μὲν οὖν⁹, ὡς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει θεούς, ποίω ποτ' ἐχρήσαντο τεκμηρίων; Θύων

that of the *oratio obliqua*, as representing the words or argument of the prosecutors addressed to the Athenians.

⁴ τῇ πόλει. "At the hands of the state." Cf. Eurip. Hec. 309, ἦμιν Ἀχιλλεὺς ἄξιος τιμῆς, "at our hands."

⁵ Ἡ μὲν γὰρ γραφὴ. The μέν has no δέ answering to it, as it generally has; but δέ is sometimes omitted when the clause to which μέν is opposed is easily supplied by the reader from the general sense. The idea here is, that the *accusation* on the one hand (μέν, cf. εἰς, μία, τοῦ) ran in the terms put down; but the *proofs* of the prosecutors on the other hand (δέ, cf. δύο) failed to substantiate it. Δέ is also omitted when the sentence is not finished as the author intended, but in some other way. Cf. Thucyd. ii. 74, πρῶτον μέν, and subsequently τοσαῦτα ἐπιθείσας καθίστη ἐς πόλεμον τὸν στρατόν, instead of ἐπειτα δὲ καθίστη, &c.

⁶ τοιδε τις. The indefinite pronoun *tis* is added to adjectives to qualify them, and make them less positive. The sense here is, "Something of the following kind." Cf. Plato, Leg. 678 B, ἐν παριπολλῷ τινὶ χρόνῳ.

⁷ οὓς μὲν ἡ πόλις. Stallbaum remarks that τοὺς θεοὺς νομίζειν means to acquiesce in the claims

of the usually recognized gods, but that θεοὺς νομίζειν without the article is, "to believe in the existence of gods." If so, the words here mean, "not believing that those gods exist which the city believes to exist." Others construe, "not acquiescing in the gods whom the State recognizes," making νομίζειν θεούς to be "to receive as deities," and ἡγεῖσθαι θεούς "to believe in their existence." I am inclined to think Stallbaum right. But in truth the words of the indictment seem ambiguous; for Socrates (Apol. 26 C) is represented by Plato as not knowing, or professing not to know, whether his accusers really asserted him to be an atheist, or to believe in Gods different from the recognized deities.

⁸ ἀδικεῖ δὲ καὶ. The δέ here connects the second clause with the former, for ἔτερα δέ answers to οὓς μέν. Καὶ of course is "also." With the first ἀδικεῖ, μέν is omitted. Cf. III. viii. 7. πολλάκις γάρ, &c.

⁹ πρῶτον μὲν οὖν. The μέν is virtually without a corresponding δέ, at all events until the beginning of chap. ii., θαυμαστὸν δὲ φαίνεται, where the second count of the indictment is discussed. Just below, ὡς οὐκ ἐνδομίζειν is, "(as to their assertion) that," &c.

τε γὰρ φανερὸς ἦν¹⁰ πολλάκις μὲν οἴκοι¹¹, πολλάκις δὲ ἐπὶ τῶν κοιωνῶν τῆς πόλεως βωμῶν, καὶ μαντικὴ χρώμενος οὐκ ἀφανῆς ἦν διετεθρύλητο γὰρ, ὡς φαίν Σωκράτης τὸ δαιμόνιον¹² ἔαυτῷ σημαίνειν ὅθεν δὴ¹³ καὶ μάλιστά μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶ νὰ δαιμόνια εἰσφέρειν. 3. "Ο δ' οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νομίζουντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμβόλοις¹⁴ καὶ θυσίαις· οὗτοί τε

¹⁰ θέων τε γὰρ φανερὸς ἦν. This does not mean, by an inverted construction, that it was known that he offered sacrifices; it is rather, "he was openly seen in the act of sacrificing," it was "plain for all folk to see."

¹¹ οἴκοι. This adverb is the old dative of *oikos*; that case originally being formed with a short vowel (*oi*), as that of the declension in *η* was formed in *ε* (*ei*). Cf. *αὐτοβοεί* (*Βοῆ*), *ἀμαχεῖ* (*μάχη*). In the *ἄβλη*, or open court in the interior of a Greek house, an altar was generally placed. Cf. Plato, Repub. 308 C, *τεθυκὼς γὰρ ἐτύγχανεν ἐν τῇ ἀβλῇ*.

¹² τὸ δαιμόνιον. There is a good deal of difficulty about the meaning of Socrates, when he spoke of a supernatural agency (*δαιμόνιον*) warning him. He describes it as an inward monitor, never urging him to any course, but only dissuading him from certain acts at various times; it was an inward voice. Cf. *φωνή τις γιγνομένη ἡ δταν γένηται δεὶ λποτρέπει με τούτου δ ἀν μέλλω πράττειν, προτρέπει δὲ σποτε,* Plato, Apol. 31 D; and for instances, take Memor. IV. viii. 5, where Socrates mentions that he was prevented by the monitor from preparing a defence to the charge against him. Also Plato Apol.

31 D, where Socrates explains his standing aloof from political life, out of regard to its warnings. Both Socrates and Plato speak of it playfully; but this does not prove that Socrates and his friends were not convinced of the reality of its existence. I think Socrates was thoroughly in earnest in his belief, and that he considered this direct intimation of the divine will a singular privilege. Men often speak playfully and lightly of their most earnest convictions, sometimes through shame at their very earnestness.

¹³ οὐθεν δῆ. *Δῆ* seems the strong form of *δέ*, and so would draw marked or exclusive attention to the second point, the first being either mentioned slightly, or not at all, although of course it must be tacitly inferred. "*Οὐθεν δῆ* would strictly be, "whence (passing over other points and coming to) *this*." The particle is practically added to adjectives and adverbs, to intensify the meaning. Here translate, "the very point whence." So *πλεῖστα δῆ*, "the very most." *Καὶ* qualifies *μάλιστα*, "absolutely to the greatest extent."

¹⁴ φήμαις καὶ συμβόλοις. *Φήμη* includes any omen of the future conveyed by the voice. Prophetic utterances, oracles, chance

γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὅρνιθας¹⁵ οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαίνειν, κάκεύος¹⁶ δὲ οὗτως ἐνόμιζεν. 4. Ἐλλ' οἱ μὲν πλεῖστοι φασιν ὑπὸ τε τῶν ὄρνιθων καὶ τῶν ἀπαντώντων ἀποτρέπεσθαι τε καὶ προτρέπεσθαι· Σωκράτης δέ, ὥσπερ ἐγίγνωσκεν, οὗτως ἔλεγε τὸ δαιμόνιον γὰρ ἔφη σημαίνειν. Καὶ πολλοῖς τῶν ξυνόντων¹⁷ προηγόρευε τὰ μὲν ποιεῖν, τά δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος· καὶ τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετέμελε. 5. Καίτοι τίς οὐκ ἀν δύολογήσειν αὐτὸν βούλεσθαι μήτ' ἡλίθιον μήτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἀν¹⁸ ἀμφότερα ταῦτα, εἰ πρ-

words of good or ill omen, casually let fall, would all be instances. Ξύμφολα are indications derived from accidental occurrences, such as thunder, lightning, meeting ill-omened animals on a journey, &c. These are referred to in *τοὺς ἀπαντῶντας*. In the *Agamemnon* (l. 144) Aeschylus speaks of the appearance of two eagles to the Atreidae on their march as ξύμφολον; but this would rather be included here under *οἰωνοῖς*.

¹⁵ οὐ τοὺς ὅρνιθας. The infinitive is usually negatived by *μή*, but verbs of thinking (*νομίζω*, *ἡγούμασι*, *ὑπολαμβάνω*) often take *οὐ*, as here, when *ἀλλὰ* follows, and there is a strong contrast, "not the birds, but," &c.

¹⁶ τῶν ξυνόντων. Xenophon does not speak of the *disciples* of Socrates, for he never professed to give formal instruction as others did (cf. Mem. I. ii. 3). There was, properly speaking, no Socratic school, as there was an Eleatic or Megaric. Socrates

talked with any one, and his friends who were chiefly attached to him, accompanied and listened to him.

Plato, from his way of mentioning this inward monitor, gives one the idea, in the main, that its warnings were confined to Socrates' own individual acts. In the *Theages* however (128 D), a friend of Socrates, Charmides, is represented as consulting him, and Socrates, instantly perceiving the voice, dissuaded him from the course he thought of adopting. The dialogue however is regarded as spurious by most, but Xenophon clearly here extends the functions of the monitor, and represents the friends of Socrates as warned by it through him.

¹⁷ ἐδόκει δ' ἀν. The general way of expressing "would have" is by an aorist with *ἀν*; the imperfect meaning "would," with a reference to present time rather than a past. Sometimes the two forms are combined, when the meaning requires it; for instance,

αγορεύων ώς ὑπὸ θεοῦ φαινόμενα κάτα ψευδόμενος ἐφαίνετο. Δῆλον οὖν, ὅτι οὐκ ἀν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Ταῦτα δὲ τίς ἀν ἄλλῳ πιστεύσειν ἡ θεῶ; πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς¹⁸ ἐνόμιζεν; 6. Ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδείους τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν¹⁹, ώς ἐνόμιζεν ἄριστ’ ἀν πραχθῆναι περὶ δὲ τῶν ἀδήλων, ὅπως ἀν ἀποβήσοιτο²⁰, μαντευσομένους ἔπειπεν, εἰ ποιητέα. 7. Καὶ τοὺς μέλλοντας²¹ οἴκους τε καὶ πόλεις καλῶς οἰκήσειν μαντικῆς ἔφη προσδεῖσθαι²². τεκτονικὸν μὲν γὰρ ἡ χαλκευτικὸν ἡ γεωργικὸν ἡ ἀνθρώπων ἀρχικὸν ἡ τῶν ιοιούτων ἔργων

Soph. Edip. Rex 483, οὐδὲ ἵκεμην
ἔγωγ' ἀν εἰ σὺ μὴ καλεῖς, "I
would not have come, if you had
not continually summoned me." So here, I think, the imperfect is used, because there is an idea of Socrates' appearing foolish continually, whenever the occurrence happened.

¹⁸ πῶς οὐκ εἶναι θεούς. See above on θεοὺς νομίζων. There seems some confusion here. The charge against Socrates was, apparently, not that he disbelieved in gods altogether, but only in the recognized gods. Here Xenophon speaks as though he were accused of entire disbelief in any deity. At all events his arguments disprove nothing more; they show that Socrates believed in some Gods, but not necessarily the usual Gods of Greece.

¹⁹ καὶ πράττειν. "(Not only to discuss them, but) also to do;" for this is easily gathered from the next words, ὡς ἐνόμιζεν ἄριστ' ἀν πραχθῆναι. It is virtually like the phrase in Thucydides (ii. 93), ὡς ἐδοκεν οὗτοι καὶ ἔχωροιν εὐθύς.

²⁰ δικῶς ἀν ἀποβήσοιτο. The

ἄν here is to be taken with ἀποβήσοιτο, not with δικῶς, for then a subjunctive would be required; and if ἀποβήσοιτο were the optative of the *oratio obliqua*, there would be no ἄν at all. Compare below οἷς ἀν ὁσιν θεῷ, where οἷς ἄν is "quibuscumque." In I. iii. 2 there is εἰ καλο τι εὑχοίντο τῶν φανερῶς ἀδήλων δικῶς ἀποβήσοιτο, where the optative is used because the matter is viewed rather in relation to those who offered the prayer, than as a mere statement of facts. In other words, it is due to the *oratio obliqua*.

²¹ Καὶ τοὺς μέλλοντας. This use of καὶ is to be noticed. There is not here introduced a new fact or statement, but an instance or illustration of the preceding remark. Καὶ is therefore explanatory. Kühner quotes a good instance from Xen. Anab. V. ii. 29, οἱ "Ελλῆνες ψευδενέδραν ἐποιήσαντο. Καὶ ἀνὴρ προσεποιεῖτο τοὺς πολεμίους πειρᾶσθαι λανθάνειν, "So accordingly a man," &c.

²² προσδεῖσθαι. "Want . . . besides (πρός)" the usual appliances.

έξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμῃ²³ αἱρετέα ἐνόμιζεν εἶναι. 8. τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὡν οὐδὲν δῆλον εἶναι²⁴ τοῖς ἀνθρώποις. Οὕτε γάρ τοι τῷ καλῷ ἀγρὸν φυτευσαμένῳ δῆλον, ὅστις καρπώσεται· οὔτε τῷ καλῷ οἰκίᾳ· οἰκοδομησαμένῳ δῆλον, ὅστις οἰκήσει· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλὴν γήμαντι, ἵν' εὐφραίνηται, δῆλον, εἰ διὰ ταύτην ἀνιάσεται²⁵. οὔτε τῷ δυνατοὺς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως. 9. Τοὺς δὲ μηδὲν τῶν τοιούτων οἰδημένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονᾶν ἔφη· δαιμονᾶν δὲ καὶ τοὺς μαντευομένους ἢ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι²⁶ διακρίνειν οἷον εἴ τις ἐπερωτώῃ²⁷, πότερον

²³ καὶ ἀνθρώπου γνώμῃ. “By a man’s intellect as well” as by the guidance of the gods; “even by a man’s intellect.”

²⁴ δῆλον εἶναι. The infinitive is continued in the relative clause, because ἔφη extends over the whole sentence. Below, in § 13, there is a similar form, ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταύτα δοξάζειν, where ἔφη is supplied from the general meaning of the previous sentence.

²⁵ εἰ ἀνιάσεται. As Kühner observes, we should insert a “not” here; “whether he will not thereby suffer annoyance.” Before, I suppose, Xenophon wrote εἰ συμφέρει, because he implies that it is the more natural result for a general to get some good out of his office. The inference would be, that as he here

says εἰ ἀνιάσεται, he puts naturally the most probable contingency first, and we arrive at the fact that, in his view, a beautiful wife was likelier to cause annoyance than to give pleasure.

²⁶ μαθοῦσι. “After due instruction,” whether derived from others, or from their own experience.

²⁷ ἐπερωτώῃ. The verb ἐπερωτᾶν, “to ask further questions,” is used, because the man is supposed already to have asked the general question, whether it will be to his interest to take in hand the matter alluded to; he is then supposed to make further inquiries about the best way of doing it. Having ascertained that it is proper to drive a chariot, he foolishly asks, who is the best man to drive it.

ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεῦγος λαβεῖν κρείττον ἢ μὴ ἐπιστάμενον ἡ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν²⁸ κρείττον λαβεῖν ἢ μὴ ἐπιστάμενον ἡ ἀ-ἔξεστιν ἀριθμήσαντας²⁹ ἡ μετρήσαντας ἡ στήσαντας εἰδέναι· τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἥγειτο· ἔφη δὲ δεῖν ἀ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ μανθάνειν ἀ δὲ μὴ δῆλα τοὺς ἀνθρώποις ἐστί, πειράσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ οἴδε ἀν ωσιν ἴλεω σημαίνειν.

10. Ἀλλὰ μὴν ἐκεῖνός γε ἀεὶ μὲν³⁰ ἦν ἐν τῷ φανερῷ πρωῒ τε γὰρ εἰς τὸν περιπάτους καὶ τὰ γυμνύσια ἦσει καὶ πληθούσης ἀγορᾶς³¹ ἐκεῖ φανερὸς ἦν καὶ τὸ λοιπὸν ἀεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι³² συνέσεσθαι· καὶ ἔλεγε μὲν ὡς τὸ πολύ, τοῖς δὲ βουλομένοις ἔξην ἀκούειν. 11. Οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν³³ ἀσεβὲς οὐδὲ ἀνόσιον οὕτε πράττοντος εἶδεν οὕτε λέ-

²⁸ ἐπὶ τὴν ναῦν. “On board his ship,” whereas ἐπὶ ναῦν (cf. ἐπὶ ζεῦγος) would be “on board ship,” put generally.

²⁹ ἀριθμήσαντας. Of course this might have been ἀριθμήσαι (cf. μαθόντι above), but the participle is attracted into the accusative case before the infinitive. Either form can be used indiscriminately. Cf. I. ii. 49, φάσκων ἔξειναι παρανολας ἐλόντι δῆσαι; and II. vi. 26, ἔξην τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους ιέναι. And both ἔδωκαν μαθοῦσι διακρίνειν, and ἔδωκαν μαθόντας ποιεῖν, occur here close together.

³⁰ ἀεὶ μέν. This corresponds to οὐδεὶς δέ below; and between come ἔλεγε μέν and τοῖς δὲ βουλομένοις. The περίπατοι here mentioned were covered walks for exercise.

³¹ πληθούσης ἀγορᾶς. This is merely added as a mark of time, not whenever the market happened to be crowded, but at “full-market time,” the forenoon.

³² ὅπου πλείστοις μέλλοι. “Ex mente Socratis dictum,” Kühner says. Perhaps; or it may be an optative of indefinite frequency, in all places wherever he was likely to find most persons to talk to.

³³ Σωκράτους οὐδέν κ.τ.λ. The genitive may be an absolute one, and αὐτὸν be understood after εἶδεν, “No one was ever a witness when Socrates did any thing.” Perhaps when Xenophon began the sentence he had ήκουσεν in his mind, and added οὕτε πράττοντος εἶδεν, to round the clause. Or the genitive Σωκράτους may depend on οὐδέν, and

γοντος ἥκουσεν. Οὐδὲ γὰρ περὶ τῆς τῶν πάντων³⁴ φύσεως ἥπερ τῶν ἄλλων οἱ πλεῖστοι διελέγετο σκοπῶν, ὅπως ὁ καλούμενος³⁵ ὑπὸ τῶν σοφιστῶν³⁶ κόσμος ἔφυ, καὶ τίσιν ἀνάγκαις ἔκαστα γίγνεται τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυεν. 12. Καὶ πρῶτον μὲν³⁷ αὐτῶν ἐσκόπει, πότερά ποτε νομίσαντες ἵκανῶς ἥδη τάνθρωπινα εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες ἥγοῦνται τὰ προσήκοντα πράττειν. 13. Ἐθαύμαζε δ', εἰ μὴ φανερὸν αὐτοῖς ἐστιν, ὅτι ταῦτα οὐ δυνατόν ἐστιν ἀνθρώποις εὑρεῖν ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας³⁸ ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἄλλήλοις, ἀλλὰ τοὺς μαινομένοις ὁμοίως διακεῖσθαι

auntō be supplied after πράττοντος. "No one saw any impious act on the part of Socrates, as engaged in that act."

³⁴ περὶ τῆς τῶν πάντων κ.τ.λ. It was a great merit in Socrates that he narrowed the area of philosophical discussion. The older speculators examined the Cosmos, or Nature, as one vast whole, embracing cosmogony, physics, &c. Socrates discovered the unsatisfactory nature of the hypotheses started by Thales, Pythagoras, and others, in explanation of the phenomena of the Universe, or all existing things, and confined his attention to subjects of really human interest, such as ethics.

³⁵ διὸς δ καλούμενος. There is a union here (noticed in the note on τίσι ποτέ, § i.) of the relative and directly interrogative forms. It seems more usual for the interrogative form to come first and the relative afterwards.

³⁶ σοφιστῶν. The older philosophers and intellectual masters were called "sophists;" it was only later that the word conveyed a disparaging notion, as Plato uses it. See Grote's Hist. of Greece, chap. 67.

³⁷ Καὶ πρῶτον μέν. This seems to correspond to ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε in § 15. The genitive αὐτῶν depends on πρῶτον, "first in connexion with them" (the speculators on these topics). Socrates wanted to know whether such inquirers fancied they knew all there was to be known about questions of human interest, or thought they might indulge in such superhuman speculations, although they had in consequence to abandon those other questions.

³⁸ τοὺς μέγιστον φρονοῦντας. The superlative adverb is generally the neuter plural of the superlative adjective, the comparative adverb, the neuter sin-

πρὸς ἄλλήλους. 14. Τῶν τε γὰρ μαινομένων³⁹ τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὅχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἡ ποιεῖν ὄτιοῦν, τοὺς δὲ οὐδ' ἔξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὕθ' ἵερὸν οὔτε βωμὸν οὕτ' ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα⁴⁰ καὶ θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ δὲ εἶναι⁴¹, τοῖς δ' ἀπειρα τὸ πλῆθος· καὶ τοῖς μὲν ἀεὶ κινεῖσθαι⁴² πάντα, τοῖς δ' οὐδὲν ἄν ποτε κινηθῆναι· καὶ τοῖς μὲν πάντα γίγνεσθαι⁴³ τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὕτ' ἀν γενέσθαι ποτὲ οὐδὲν οὕτ' ἀπολεῖσθαι. 15. Ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε ἀρ', ὥσπερ οἱ τάνθρωπεια μανθάνοντες ἥγοῦνται τοῦθ', ὅ τι ἀν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων⁴⁴ ὅτῳ ἀν βούλωνται ποιήσειν, οὕτω καὶ οἱ

gular. Perhaps, as Kühner suggests, the form is used because the positive is μέγα φρονεῖν.

³⁹ Τῶν τε γὰρ μαινομένων. This corresponds to τῶν τε μεριμνώντων a few lines down. This joining clauses by τε . . . τε is more common in verse writers than in prose.

⁴⁰ ξύλα τὰ τυχόντα. "Any chance blocks of wood." The words can hardly mean wooden images, for τὰ τυχόντα would be inappropriate. Cf. Plato, de Leg. 723 E, ὡς προοίμιον ἀλλ' οὐ τὸν τυχόντα λόγον περάμοντες.

⁴¹ ἐν μόνον τὸ δὲ εἶναι. This was the dogma especially of the Eleatic school, Xenophanes, Parmenides, who believed in one continuous *Ens* (or existence), indivisible and unchangeable (οὐδὲ διατέρον ἐστιν, ἐπεὶ πᾶν ἐστιν δμοιον), Empedocles, &c. In the next words, τοῖς δὲ ἀπειρα τὸ πλῆθος,

perhaps Democritus, the atomist, is alluded to, and Anaxagoras.

⁴² τοῖς μὲν ἀεὶ κινεῖσθαι. Heraclitus disbelieved in any unchangeable *Ens*; he recognized an eternal flux and reflux only. On the other hand, Zeno the Eleatic denied the possibility of motion altogether. Of course ἀν κινηθῆναι is "could ever be moved."

⁴³ τοῖς μὲν πάντα γίγνεσθαι. This may refer to Democritus, who believed in infinite combinations and resolutions of atoms. The next words may refer to the Eleatics generally, Parmenides, Zeno, &c.

⁴⁴ τῶν ἄλλων κ.τ.λ. The construction is ἥγοῦνται ποιήσειν (the subject of the infinitive being often omitted when it is the same as that of the main verb) ἑαυτοῖς τε καὶ ὅτῳ ἀν βούλωνται (ποιῆσαι) τῶν ἄλλων.

τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὴν γνῶσιν, αἰς ἀνάγκαις ἔκαστα γίγνεται, ποιήσειν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὑδατα καὶ ὥρας καὶ ὅτου δὲ ἀλλού δέωνται τῶν τοιούτων, ἡ τοιοῦτο μὲν οὐδὲν οὐδὲ ἐλπίζουσιν, ἀρκεῖ δὲ αὐτοῖς γνῶναι μόνον, ἢ τῶν τοιούτων ἔκαστα γίγνεται; 16. Περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν αὐτὸς δὲ περὶ τῶν ἀνθρωπίων ἀν ἀεὶ διελέγετο⁴⁶, σκοπῶν, τί εὔσεβές, τί ἀσεβές· τί καλόν, τί αἰσχρόν τί δίκαιον, τί ἄδικον τί σωφροσύνη, τί μανία· τί ἀνδρεία, τί δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων⁴⁷, καὶ περὶ τῶν ἄλλων, δι τοὺς μὲν εἰδότας ἦγεντο καλοὺς κἀγαθοὺς⁴⁸ εἶναι, τοὺς δὲ ἀγνοοῦντας ἀνδραποδώδεις ἀν δικαίως κεκλῆσθαι.

17. "Οσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμαστὸν ὑπὲρ τούτων⁴⁹ περὶ αὐτοῦ παραγνῶναι⁵⁰ τοὺς δικαστάς· ὅσα δὲ πάντες ἤδεσαν, οὐ θαυμαστόν, εἰ μὴ τούτων ἐνέθυμηθησαν; 18. Βουλεύσας⁵¹ γάρ ποτε καὶ τὸν βουλευτικὸν ὄρκον ὁμοῦσας,

⁴⁶ καὶ δι τού δὲ ἀν. Xenophon is fond of this combination of particles καὶ . . . δέ. Cf. I. i. 3, κακεῖνος δέ. Translate, "And of whatever else moreover."

⁴⁶ ἀν δεὶ διελέγετο. This use of ἀν to express *habit* or *custom* is to be noticed. It is exactly like our form "he *would talk*," in the sense of "he *used to talk*." It seems to have arisen from a suppressed hypothetical clause, "if he ever had an opportunity, then he *would talk*."

⁴⁷ τί ἀρχικὸς ἀνθρώπων. "What is one fit to rule men."

⁴⁸ καλοὺς κἀγαθοὺς. This expresses the perfection of humanity. The καλὸς κἀγαθὸς was possessed of bodily excellence (καλός),—of great importance in

the eyes of a Greek, with his keen sense of beauty,—and moral excellence (ἀγαθός) of character.

⁴⁹ ὑπὲρ τούτων. The use of ὑπέρ, very much in the sense of περί, is not common. Cf. Demosth. cont. Mid. 554, ἡ εἰσαγγελία ἐδόθη ἡ εἰς τὴν βουλὴν ὑπὲρ Ἀριστάρχου ὅτι εἴη Νικόδημον ἀπεκτονώς; also Soph. Edip. Rex 164, εἰ ποτε καὶ προτέρας ὅτας ὑπερ ὀρυμένας πόλει.

⁵⁰ παραγνῶναι. For this sense of παρά in compounds (*beyond*, and so *amiss*, *falsely*), cf. παρακούειν, "to hear incorrectly," παρακόπτειν, "to stamp counterfeit money," παρακρούειν, "to strike a false note."

⁵¹ Βουλεύσας. Βουλεύειν is used absolutely, in the sense of being

ἐν φῷ ήν κατὰ τοὺς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐνέα στρατηγὸν μιᾶς ψήφῳ τοὺς ἀμφὶ Θράσουλλον⁵³ καὶ Ἐρασινίδην ἀποκτεῖναι πάντας, οὐκ ἥθελησεν ἐπιψηφίσαι, ὅργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων, ἀλλὰ περὶ πλείους ἐποιήσατο εὑρκεῖν ἡ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι⁵⁴ τοὺς ἀπειλούντας.

19. Καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ δὲ τρόπον οἱ πολλοὶ νομίζουσιν οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι⁵⁵. Σωκράτης δὲ πάντα μὲν ἥγειτο θεοὺς εἰδέναι, τὰ τε

a member of the *βουλή*, or council of five hundred. Of course the aorist is used in its distinctive meaning; it is not, "while being," but "after he was made, a Senator." *Βουλεύειν*, "to be a senator," occurs below, I. ii. 35, and *ἔρξας*, "having been elected *Archon*," II. vi. 25. The Senate was divided into ten bodies of fifty (*πεντάνεις*), who were in office for thirty-five or thirty-six days, in rotation; of these, again, bodies of ten (*πρόεδροι*) presided in the senate during seven days, and the chairman of the *πρόεδροι* for the day being was *ἐπιστάτης*. On this officer devolved the duty of putting questions to the vote of the assembly (*ἐπιψηφίζειν*).

⁵³ τοὺς ἀμφὶ Θράσουλλον. "Thrasylus and Erasinides, and their fellow-officers." This refers to the charge brought against the Athenian commanders at Arginusæ, who were accused of having neglected to collect for burial the bodies of their dead sailors. They were condemned and executed,

"for no other reason," says Montaigne, "but that the Greeks followed their blow, and pursued the advantages prescribed them by the law of arms." Nevertheless, the commanders do seem to have been somewhat in fault. See Grote's Hist. of Greece, ch. 64.

⁵⁴ φυλάξασθαι. This is connected by *καὶ* with *εὑρκεῖν*, not with *χαρίσασθαι*: "he thought it better to observe his oath, than to gratify the people, and take his chance as he best could against those who threatened him." Probably there is a change of tense from the present (*εὑρκεῖν*) to the aorist (*φυλάξασθαι*), because, in the former, the general habit is thought of, Socrates wished to be a person regardful of oaths; in the latter, the particular necessity, arising from his conduct then, of guarding against his enemies is spoken of.

⁵⁵ τὰ δὲ οὐκ εἰδέναι. From thinking them probably not worthy of their attention.

λεγόμενα⁵⁵ καὶ πραττόμενα καὶ τὰ σιγῇ βουλευομένα,
πανταχοῦ δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις
περὶ τῶν ἀνθρωπείων πάντων.

20. Θαυμάζω οὖν, ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι
Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς
μὲν οὐδέν ποτε περὶ τοὺς θεοὺς οὕτ’ εἰπόντα⁵⁶ οὗτε
πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ⁵⁷
θεῶν, οἴλα τις ἀν καὶ λέγων καὶ πράττων εἴη τε καὶ
υομίζοιτο εὐσεβέστατος.

CHAPTER II.

1. Θαυμαστὸν δὲ φαίνεται μοι καὶ τὸ πεισθῆναι
τινας, ώς Σωκράτης τοὺς νέους διέφθειρεν, δις πρὸς τοὺς
εἱρημένους πρῶτον μὲν ἀφροδισίων καὶ γαστρὸς πάντων

⁵⁵ τά τε λεγόμενα κ.τ.λ. The article is here put once only, because the things λεγόμενα and πραττόμενα are viewed as forming a single class. Opposed to these, or not included in them, are the things σιγῇ βουλεύομένα; therefore to the last class the article is again prefixed. This is a common principle. Cf. III. x. 5, τὸ μεγαλοπρεπές τε καὶ ἔλευθερίον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον. For the same principle somewhat expanded, compare Thucyd. vi. 44, τοὺς σιτοποιοὺς καὶ λιθολόγους καὶ τέκτονας, in the sense of the whole class of artificers, comprising bakers, masons, and carpenters. Also Thucyd. i. 1, τῶν Πελοποννησίων καὶ Ἀθηναίων, “the belligerents made up of Peloponnesians on the one side, and Athenians on the other.” The reader may consult a note on the former

passage in my edition of Thucydides' Sicilian Expedition.

⁵⁶ τὸν . . . οὕτ’ εἰπόντα. These words of course, as Kühner observes, describe Socrates, not as the Athenians viewed him (for that would have required τὸν μηδέν, &c.), but as he appeared to Xenophon, so that the negative is a direct one. The aorists are used because it is implied that there was no *single instance* of any impious word or act on the part of Socrates. The present participles imply that he was in the constant habit of acting in the way described. That after writing περὶ τοὺς θεούς, Xenophon should write περὶ θεῶν is nothing unusual. These changes of construction often occur. An extreme case occurs in Æschylus, Agamemnon, 659, δρῶμεν ἀνθοῦν πέλαγος Αἴγαλον νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτικῶν τ’ ἐρειπίων.

ἀνθρώπων ἐγκρατέστατος ἦν, εἴτα⁸⁷ πρὸς χειμῶνα καὶ θέρος καὶ πάντας πόνους καρτερικώτατος⁸⁸, ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδεύμένος οὔτως, ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα. 2. Πῶς οὖν, αὐτὸς ὁν τοιοῦτος, ἄλλους ἀνὴρ ἀσεβεῖς ή παρανόμους ή λίχνους ή ἀφροδισίων ἀκρατεῖς ή πρὸς τὸ πονεῖν μαλακοὺς ἐποίησεν; ἀλλ' ἔπαυσε μὲν⁸⁹ τούτων πολλοὺς ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχών, ἀνέαντῶν ἐπιμελῶνται, καλοὺς καὶ ἀγαθοὺς ἔσεσθαι. 3. Καίτοι γε⁹⁰ οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὁν ἐλπίζειν ἐπολέμησεν τοὺς συνδιατρίβοντας ἑαυτῷ, μιμουμένους ἐκεῖνον⁹¹ τοιούσδε γενήσεσθαι. 4. Ἀλλὰ

⁸⁷ εἴτα. This corresponds to πρῶτον μέν, the δέ with εἴτα and ἔπειτα being often omitted. Cf. I. iv. 11, IV. ii. 31, and Thucyd. i. 18, διλύγον μὲν χρόνον ξυνέμεινεν ή διαιχμία, ἔπειτα διενεχθέντες ἐπολέμησαν.

⁸⁸ καρτερικώτατος. Socrates is represented as going barefoot all the year round, and even in the inclement winter of Thrace, when on service at Potidaea, he made no change in his practice. Summer and winter he wore the same cloak. His whole aim seems to have been to carry out the maxim, that "man wants but little here below." For his abstemious habits in the matter of food and drink, see I. iii. 5, 6.

⁸⁹ ἀλλ' ἔπαυσε μέν. The corresponding clause to this seems to be καίτοι γε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου. The transition from the regular optative form εἰ ἐπιμελῶντο to the subjunctive ἀνέπιμελῶνται is very common, from the natural liveliness of the Greek mind and

its tendency to describe every thing dramatically, as actually in process of occurring.

⁹⁰ Καίτοι γε. This combination of particles occurs also in IV. ii. 7. I do not quite understand Kühner's view of the matter in a note he gives here, but it seems to me that the force of γε is what it is elsewhere, "at least," "at all events," having a restrictive sense. Socrates induced many to abandon certain habits; and yet this remark must be so far restricted (γε) as to leave it true that he never undertook formally to cure them; it was his example that was thus effective. This is the train of thought conveyed, I think, clearly by "and yet at least," or "at all events."

⁹¹ ἑαυτῷ, μιμουμένους ἐκεῖνον. This change of pronouns is not very easy to explain. In the first clause with ἑαυτῷ, Socrates is regarded as the main subject, and the pronoun referring to him is therefore made reflexive; he is

μὴν καὶ τοῦ σώματος αὐτός τε οὐκ ἡμέλει τούς τ' ἀμελοῦντας οὐκ ἐπήνει. Τὸ μὲν οὖν ὑπερεσθίοντα ὑπερπονεῖν⁶² ἀπεδοκίμαζε, τὸ δέ, ὅσα γ' ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ίκανῶς ἐκπονεῖν⁶³ ἀδοκίμαζε ταύτην γὰρ τὴν ἔξιν ὑγιεινήν τε ίκανῶς εἶναι καὶ τὴν τῆς

the centre, as it were, round which the narrative turns. In the second clause he is viewed with reference to his auditors, not himself, and to them, of course, he is only *aὐτός* or *ἐκεῖνος*, not *ἴαυτοῦ*, the reflexive sense being no longer right. Another explanation, somewhat of the same kind, would be that the *ἐκεῖνον* describes Socrates with reference to the *writer*, not the companions of Socrates. With this view compare Thucyd. vii. 17, *ναῦς τε οἱ Κορίνθιοι ἐπλήρουν δύως πρὸς τὰς ὀλκάδας αὐτῶν ἥσον οἱ Ἀθηναῖοι κωλύοντες*, where *αὐτῶν* might have been more naturally *σφᾶς*, the indirect reflexive, pointing to the Corinthians as the subjects of the sentence, but *αὐτῶν* describes them from the point of view either of the author or the Athenians. See my note on the passage. *'Εκεῖνον* is used here instead of *αὐτόν*, as Kühner says, because it is emphatic, which *αὐτόν* would not be. And this seems probable, for cf. Thucyd. iv. 29, *ὅστε προσπίπτειν ἀν αὐτὸν ἀπροσδοκήτως, ἐπ' ἐκεῖνοις γὰρ ἀν εἶναι τὴν ἐπιχείρησιν*. But there seem passages where the change is apparently quite arbitrary, as Thucyd. i. 132, *παιδικά ποτε ἀν αὐτοῦ καὶ πιστότατος ἐκείνῳ*. In the next words the use of *τοιούσδε* is to be noticed. The pronoun used retrospectively is generally *τοιούτος*. Cf. Thucyd. vi.

41, *τοιαῦτα μὲν Ἀθηναγόρας εἶπε*. But compare Thucyd. vi. 2, *βάρβαροι μὲν οὖν τοσούδες Σικελίαν φησαν*, by way of summing up: and below, I. vii. 5. I do not know whether the use of *τοιούσδε* in these cases is to be put down to the same tendency which explains the present form above in *ἀν ἕαυτῶν ἐπιμελῶνται*, a desire to be vivacious, and speak of the men as present, "such as we have got here before us in our minds" (*τοιούσδε*); as *δέε* is *hicce*, the man *here* before us. If so, *τοιούσδε* here would not be so much "the characters mentioned before," as "the characters we have before us." There is a passage in Soph. Ajax 313, where *τοιούσδε γόνος* is used apparently with a back reference, *τοιαῦτα* being used a few lines below. A similar principle might explain this.

⁶² ὑπερεσθίοντα ὑπερπονεῖν. Here Socrates alludes to the vast amount of eating got through by athletes, to repair the waste of their violent exertions in training. Athenaeus (bk. x.) gives some instances of this voracity, and Theocr. (iv. 10) speaks of a pugilist taking twenty sheep to keep him while training and on the journey.

⁶³ ἐκπονεῖν. "To work the full tale (*ἐκ*) of what the mind submits to with pleasure," or "to work off what amount of food the inclination takes." Perhaps the latter is the real sense.

ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 5. Ἐλλ' οὐ μὴν θρυππικός γε οὐδὲ ἀλαζονικὸς ἦν οὕτ' ἀμπεχόνη οὐθ' ὑποδέσει οὔτε τῇ ἄλλῃ διαίτῃ οὐ μὴν οὐδὲ ἔρασιχρημάτους γε τοὺς συνόντας ἐποίει τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔπαινε, τοὺς δὲ ἕαντοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο⁶⁴ χρήματα. 6. Τούτου δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι τοὺς δὲ λαμβάνοντας τῆς ὄμιλίας μισθὸν ἀνδραποδιστὰς ἔαυτῶν ἐπεκάλει⁶⁵ διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν⁶⁶ ἀν λάβοιεν τὸν μισθόν. 7. Ἐθαύμαζε δ', εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοιτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν φίλον ἀγαθὸν κτησάμενος⁶⁷, ἄλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς κἀγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν⁶⁸ ἔξοι. 8. Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοιοῦτον

⁶⁴ οὐκ ἐπράττετο. For the double accusative with πράττεσθαι in the sense of “exacting payment” cf. Demosth. contra Aph. p. 845, εἰ μὲν ἐπεράγμην τοῦτον τὴν δίκην. This fee-accepting on the part of the sophists was made a constant source of reproach against them by Socrates and Plato—unreasonably as a broad principle —whose argument was, that one was bound to make one's neighbours virtuous, without receiving money for it (see the next section). They sneer at the sophists, because they made a living by this. Protagoras is spoken of as requiring a fee of more than 400L.

⁶⁵ ἐπεκάλει. A more usual compound in this contemptuous sense is ἀποκαλεῖν. Cf. I. ii. 57, τοὺς δὲ κυβεόντας ἀργοὺς ἀπεκάλει.

⁶⁶ παρ' ὧν. That is, διαλέγεσθαι τούτοις παρ' ὧν ἀν λάβοιεν. Here ἀν does not go with ὧν in the sense of “whomsoever,” for

the *oratio obliqua* of ὡν ἀν λάβωσι would be ὃν λάβοιεν, without ἀν. The particle is to be joined with λάβοιεν, “should happen to take.” See however a note on IV. i. 2.

⁶⁷ κτησάμενος. This is not the same as κεκτημένος; *that* would be “possessing;” the aorist is “having acquired;” the *act* being regarded, not the consequent state.

⁶⁸ μὴ τὴν μεγίστην χάριν. The usual construction after verbs of fearing is μὴ οὐ in this sense. Cf. Thucyd. iii. 57, δεῖδιμεν μὴ οὐ βέβαιοι ἦτε. I think Kühner's view is right, that the whole sentence represents Socrates' thoughts, and so the colouring of the *oratio obliqua* pervades the whole, suggesting the use of μὴ instead of οὐ. He quotes a similar passage from Thucyd. ii. 18, Περικλῆς ὑποτοπήσας μὴ τοὺς ἄγροὺς αὐτοῦ παραλίπῃ καὶ μὴ (for οὐ) δράσῃ.

οὐδέντερ ἐπίστευε δὲ τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξα-
μένους ἅπερ αὐτὸς ἐδοκίμαζεν εἰς τὸν πάντα βίον ἑαυτῷ
τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. Πῶς ἀν οὖν
ὁ τοιούτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα⁶⁹ ἡ
τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἔστιν.

9. Ἀλλὰ, νὴ Δία⁷⁰, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει
τῶν καθεστώτων νόμων τοὺς συνόντας λέγων, ώς μωρὸν
εἴη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου⁷¹ καθ-
ίστασθαι, κυβερνήτη δὲ μηδένα θέλειν κεχρῆσθαι,
κυαμευτῷ, μηδὲ τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλᾳ⁷²,
τοιαῦτα, ἢ πολλῷ ἐλάττονας βλάβας ἀμαρτανόμενα
ποιεῖ τῶν περὶ τὴν πόλιν ἀμαρτανομένων τοὺς δὲ
τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους καταφρονεῖν
τῆς καθεστώσης πολιτείας, καὶ ποιεῖν βιαίους. 10. Ἐγὼ
δ' οἶμαι τοὺς φρόνησιν ἀσκοῦντας καὶ νομίζοντας ἰκα-
νοὺς ἔσεσθαι⁷³ τὰ συμφέροντα διδάσκειν τοὺς πολίτας
ἥκιστα γίγνεσθαι βιαίους, εἰδότας, ὅτι τῷ μὲν βίᾳ
πρόσεισιν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν
ἀκινδύνως τε καὶ μετὰ φιλίας ταύτα γίγνεται· οἱ μὲν

⁶⁹ εἰ μὴ ἄρα. “Unless perchance.” The particle *ἄρα* draws an inference. This inference is not quite obvious at first sight here; but the idea is, unless—which is a legitimate consequence of this account—we are ready to admit that a pursuit of virtue is a corrupting occupation.

⁷⁰ Ἀλλὰ, νὴ Δία. These words are used to introduce a supposed argument of an adversary, as “at enim” in Latin. They are very common in the Orators. Cf. Demosth. contra Philip. II. p. 69, ἀλλὰ νὴ Δία εἴποι τις ἀν ὡς πάντα ταῦτα εἰδὼς ἐπραξεν. Below, the optative *εἴη* is that of the *oratio obliqua*.

⁷¹ ἀπὸ κυάμου. “By ballot;”

for which purpose beans were used (*κύαμος*). The senate of the five hundred is spoken of by Thucydides as *ἡ βουλὴ ἡ ἀπὸ κυάμου*. The middle *καθίστασθαι* is used in the sense of “appointing to rule one,” *sibi creare*. Others construe it passively.

⁷² μηδ' ἐπ' ἄλλα. That is, μηδὲ κεχρῆσθαι τοιούτῳ τινὶ (i.e. κυαμευτῷ) ἐπ' ἄλλα.

⁷³ ἰκανούς ἔσεσθαι. The accusative is the right case here before the infinitive, because the subject of the sentence, *τοὺς ἀσκοῦντας*, is in the accusative case: otherwise the words would run *οἱ νομίζοντες ἰκανοί ἔσεσθαι* (“will prove, when tested, able to” &c.).

γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὡς κεχαρισμένοι⁷⁴ φίλουσιν. Οὕκουν τῶν φρόνησιν ἀρκούντων τὸ βιάζεσθαι⁷⁵, ἀλλὰ τῶν ἵσχυν ἄνευ γνώμης ἔχοντῶν τὰ τοιαῦτα πράττειν ἐστίν. 11. Ἀλλὰ μὴν καὶ συμμάχων⁷⁶ ὁ μὲν βιάζεσθαι τὸλμῶν δέοιτ' ἀν οὐκ ὀλίγων, ὁ δὲ πείθειν δυνάμενος οὐδενός· καὶ γὰρ μόνος ἥγοιτ' ἀν δύνασθαι πείθειν καὶ φονεύειν δὲ τοῖς τοιούτοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναι τινα βούλοιτ' ἀν μᾶλλον ἢ ζῶντι πειθομένῳ χρῆσθαι; |

12. Ἀλλ' ἔφη γε ὁ κατήγορος⁷⁷, Σωκράτει ὄμιλητὰ γενομένω Κριτίας τε καὶ Ἀλκιβιάδης⁷⁸ πλεῖστα κακὰ τὴν πόλιν ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλυγαρχίᾳ πάντων πλεονεκτίστατος τε καὶ βιαιότατος ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστότατος καὶ βιαιότατος.

13. Ἐγὼ δ', εἰ μέν τι κακὸν ἐκείνω τὴν πόλιν ἐποιησάτην, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν

⁷⁴ ὡς κεχαρισμένοι. “As having had a favour put on them.” The favour is, that people have given them the option of refusing or granting the request. The word can also mean “as having conferred a favour,” being used as a perfect middle. The former seems to me the more natural way.

⁷⁵ τὸ βιάζεσθαι. This is the subject of ἐστίν, and is paraphrased by τὰ τοιαῦτα πράττειν in the next line. The real order is, τὸ βιάζεσθαι ἐστιν τῶν ἀσκυντῶν, ἀλλ' ἔστι τῶν ἔχοντων πράττειν τὰ τοιαῦτα, for βιάζεσθαι has the article and πράττειν has not.

⁷⁶ καὶ συμμάχων. “Allies in addition to” his own violence.

⁷⁷ Ἀλλ' ἔφη γε ὁ κατήγορος. The force of γέ is, that, whatever truth there might be in the

previous remarks, at all events the fact next to be stated could not be explained away.

⁷⁸ Κριτίας τε καὶ Ἀλκιβιάδης. Critias was one of the most prominent and unscrupulous members of the thirty tyrants, established at Athens after its overthrow by Lysander. Alcibiades did fatal injury to his country by passing over to Sparta at the beginning of the Sicilian expedition, and suggesting the fortification of Deceleia, and in other respects pointing out to their enemies the weak points of the Athenians. In his subsequent conduct he showed self-interest to be his only guide. The connexion of Socrates with these men was not likely to increase his popularity, however temporary and unavoidable that connexion was.

αὐτοῖν ὡς ἐγένετο διηγήσομαι. ^{14.} Ἐγενέσθην μὲν γὰρ δὴ⁷⁹ τῷ ἄνδρε τούτῳ φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένῳ τε πάντα δι' ἑαυτῶν πράττεσθαι, καὶ πάντων ὀνομαστοτάτῳ γενέσθαι· ἥδεσαν δὲ Σωκράτην ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα⁸⁰, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον δυτα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον⁸¹ ἐν τοῖς λόγοις, ὅπως βούλοιτο. 15. Ταῦτα δὲ ὅρωντε καὶ δύτε οἴω προεἰρησθον, πότερόν τις αὐτῷ φῆ⁸² τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἢν ἐκεῖνος εἶχεν, ὁρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίσαντε, εἰ ὁμιλησαΐτην ἐκείνῳ, γενέσθαι ἀν ἰκανωτάτῳ λέγειν τε καὶ πράττειν; 16. Ἐγὼ μὲν γὰρ ἥγοῦμαι, θεοῦ διδόντος αὐτοῖς ἡ ζῆν ὅλον τὸν βίον, ὡσπερ ζῶντα Σωκράτην ἔωρων, ἡ τεθνάναι, ἐλέσθαι ἀν μᾶλλον αὐτῷ τεθνάναι. Δήλω δὲ ἐγενέσθην ἐξ ὧν ἐπραξάτην⁸³. ὡς

⁷⁹ γὰρ δὴ. The particle δὴ is here used because the fact introduced by γάρ is a notorious one. Cf. *οὐ γὰρ δὴ ισούς γε πάντας οἷμαί σε ποιεῖν*, “for of course I do not think,” &c. Sometimes δὴ, although following γάρ, qualifies another word, as in II. iv. 1, *τοῦτο μὲν γὰρ δὴ πολλῶν ἔφη ἀκούειν*, where τοῦτο δὴ are to be connected in the sense of “this very thing.” Below, βουλομένω seems to be added to ἐγενέσθην repeated, “and they turned out to be (the aorist) anxious.”

⁸⁰ ἀπ' ἐλαχίστων...ζῶντα. For this use of ἀπό in connexion with ζῶντα, cf. Thucyd. i. 2, *ὅτον ἀποζῆν*, “enough to live off.”

⁸¹ πᾶσι χρώμενον. This was, no doubt, the great excellence of Socrates as a dialectician. His powerful *elenchus* drove his antagonists out of untenable posi-

tions, until they were forced to admit they had no position left which they could hold. Thus all ungrounded opinions were got rid of, and the ground cleared. In such dialogues as the Laches (on bravery) and the Euthyphron (on holiness), definition after definition is proved to be worthless. This is the kind of feature Xenophon probably has in view.

⁸² πότερόν τις αὐτῷ φῆ: “Is one to say?” Cf. the common phrase τί πάθω, “what is to become of me?” Cf. Demosth. Philip. III. p. 115, *εἴτα τούτοις εἰρήνην ἀγειν ἐγὼ φῶ πρὸς ὅμας*.

⁸³ ἐγενέσθην ἐξ ὧν ἐπραξάτην. This does not mean that their general conduct showed this, for the aorists are used in their proper sense; they proved the truth of the remark by the particular act described in the next

γάρ τάχιστα κρείττονε τῶν συγγυγνομένων ἡγησάσθη εἶναι, εὐθὺς ἀποπήδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὡνπερ ἔνεκα Σωκράτους ὠρεχθήτην.

17. "Ισως οὖν εἴποι τις ἀν πρὸς ταῦτα, δτι χρῆν τὸν Σωκράτην μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς συνόντας, ἢ σωφρονεῖν. Ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω πάντας δὲ τοὺς διδάσκοντας ὅρῳ αὐτοὺς δεικνύντας τε τοῖς μανθάνουσιν, ἥπερ αὐτοὶ ποιοῦσιν ἀδιδάσκουσι, καὶ τῷ λόγῳ προσβιβάζοντας⁸⁴. 18. Οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς ξυνοῦσιν ἑαυτὸν καλὸν κἀγαθὸν ὄντα, καὶ διαλεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. Οἶδα δὲ κάκείνω⁸⁵ σωφρονοῦντε, ἐστε Σωκράτει συνήστην, οὐ φοβουμένω, μὴ ζημιοῦντο ἢ παίσιντο ὑπὸ Σωκράτους, ἀλλ' οἰομένω τότε κράτιστον εἶναι τοῦτο πράττειν.

19. "Ισως οὖν εἴποιεν ἀν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, δτι οὐκ ἄν ποτε ὁ δίκαιος ἀδικος⁸⁶ γένοιτο, οὐδὲ ὁ σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδέν⁸⁷, ὃν μάθησίς ἐστιν, ὁ μαθὼν ἀνεπιστήμων ἄν ποτε γένοιτο. Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γυγνώσκω ὅρῳ γάρ,

sentence, the act of leaving Socrates as soon as their end was gained. This is further shown by the use of the imperfect just after (*ἐπραττέτην*).

⁸⁴ προσβιβάζοντας. "Bringing them over to their view." Cf. Plato, Meno 74 B, ἀλλ' ἔγὼ προθυμήσομαι ἡμᾶς προσβιβάσαι.

⁸⁵ κάκείνω. "These two also" (as well as Socrates himself).

⁸⁶ ὁ δίκαιος ἀδικος. In one sense this is true, so that the assertion might easily be maintained, unless the just man be first defined. If "a just man" be one who acts justly in some particular act, when that act is done, of course a just man cannot

be unjust, for if he does an unjust act, he thereby forfeits the right to be called just in that respect. It is merely asserting that a man cannot have two opposite qualities at once with reference to the same act. But if "a just man" be one who by a course of just acts acquires a habit more or less confirmed of justice, then a man just in the main and in general tendency, may be unjust in a particular case without destroying his claim to the virtue of habitual justice.

⁸⁷ οὐδὲ ἄλλο οὐδέν. The construction is οὐδὲ δ μαθὼν ἄλλο οὐδέν τούτων δν μάθησίς ἐστιν ἀν ποτε ἀνεπιστήμων τούτου γένοιτο.

ώσπερ τὰ τοὺς σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσκοῦντας⁸⁸ οὐ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσκοῦντας οὐ δυναμένους οὔτε γάρ ἀ δεῖ πράττειν, οὔτε ὡν δεῖ ἀπέχεσθαι δύνανται. 20. Διὸ καὶ τοὺς νίεῖς⁸⁹ οἱ πατέρες, καὶ ὁσὶ σώφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἰργουσιν, ὡς τὴν μὲν⁹⁰ τῶν χρηστῶν ὄμιλίαν ἀσκησιν οὔσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὁ τε λέγων⁹¹.

Ἐσθλῶν μὲν γάρ ἀπ' ἐσθλὰ διδάξει· ἦν δὲ κακοῖσι
Συμμίσγγεις, ἀπολεῖς καὶ τὸν ἔόντα νόον,
καὶ ὁ λέγων·

Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δὲ ἐσθλός.

| 21. Κάγὼ δὲ μαρτυρῶ τούτοις ὅρῳ γάρ, ὡσπερ τῶν ἐν μέτρῳ πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην ἐγγυγομένην. "Οταν δὲ τῶν

⁸⁸ ὥσπερ . . . τοὺς ἀσκοῦντας κ.τ.λ. It seems the simplest explanation of this accusative to suppose it governed by δρῶ, the verb extending over both clauses. Kühner and others explain it by a very usual attraction, after the fashion of πολλῷ ήδιόν ἐστι χαρίζεσθαι οἷφ σοι ἀνδρί, II. ix. 3, for *οἶος σὺ εἰ*. Kühner quotes Cyrop. I. iv. 115, Κύρῳ ήδετο οὐ δυναμένῳ σιγᾶν ἀλλ' ὥσπερ σκύλακι γενναῖφ ἀνακλάσοντι. Below ἀπέχεσθαι is taken twice, with δύνανται and δεῖ.

⁸⁹ Διὸ καὶ τοὺς νίεῖς. "For which reason also" (*καὶ*). In the next words, καὶ ὁσὶ σώφρονες, the *καὶ* qualifies the hypothesis conveyed by *έδν*; representing it as improbable, "even supposing them to be" 'Εὖ καὶ is nearly equi-

valent to "although."

⁹⁰ ὡς τὴν μὲν κ.τ.λ. This accusative absolute with ὡς (in the sense of "under the idea that") is common. Cf. II. iii. 3, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. Also μισθῶν αἰτοῦσιν ὡς οὐχὶ αἴτοισιν ὠφέλειαν ἐσομένην. Plato, Rep. 345 E. Of course the presence of the article shows τὴν μὲν δυμίλιαν to be the subject, and ἀσκησιν the predicate.

⁹¹ ὁ τε λέγων. This is Theognis, a contentious poet, who lived about B.C. 540. In the pentameter καὶ τὸν ἔόντα νόον is "even the sense you have." Who is the author of the next verse, does not seem to be known.

νουθετικῶν λόγων ἐπιλάθηται τις, ἐπιλέλησται⁹² καὶ ών ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπεθύμει τούτων δ' ἐπιλαθόμενον οὐδὲν θαυμαστὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. 22. Ὁρῶ δὲ καὶ τοὺς εἰς φιλοποσίαν προάχθεντας καὶ τοὺς εἰς ἔρωτας⁹³ ἐγκυλισθέντας ἥττον δυναμένους τῶν τε δεόντων ἐπιμελεῖσθαι, καὶ τῶν μὴ δεόντων ἀπέχεσθαι πολλοὶ γὰρ καὶ χρημάτων⁹⁴ δυνάμενοι φείδεσθαι, πρὶν ἐρᾶν, ἐρασθέντες οὐκέτι δύνανται καὶ τὰ χρήματα καταναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται. 23. Πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα πρόσθεν αὐθις μὴ σωφρονεῖν, καὶ δίκαια δυνηθέντα πράττειν αὐθις ἀδυνατεῖν; Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ⁹⁵ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη ἐν τῷ γὰρ αὐτῷ σώματι συμπεφυτευμέναι τῇ ψυχῇ αἱ ἥδοναι πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην⁹⁶ ἔαυταις τε καὶ τῷ σώματι χαρίζεσθαι.

24. Καὶ Κριτίας δὴ⁹⁷ καὶ Ἀλκιβιάδης ἔως μὲν

⁹² ἐπιλέλησται καὶ *δν κ.τ.λ.*
That is, ἐπιλέλησται καὶ (*τούτων*) *δν* (for *Δ*) *πάσχουσα* ἡ ψυχὴ, *κ.τ.λ.*
The meaning is that he forgets also (καὶ) the feelings under the influence of which (*ἀ πάσχουσα*) his soul was eager for temperance.

⁹³ *εἰς ἔρωτας*. This plural use of abstract terms is very common in the Greek writers. They seem to express the plural sum of many single instances. Thucydides (vii. 55) speaks of cities as *μεγέθη ἔχοντας*. Cf. also Plato, Repub. 618 A, *τὰς δὲ καὶ εἰς πενίας τε καὶ φυγὰς καὶ εἰς πτωχείας τελευτάς*, i. e. in various instances of poverty, &c.

⁹⁴ καὶ χρημάτων *κ.τ.λ.* “Their

money as well as their love.” Their money-spending and their love go hand in hand; when one begins, so does the other. Below, *καταναλώσαντες* is “after spending every farthing,” as it were, down to the very last (*κατά*).

⁹⁵ *ἀσκητά*. Some editions have *ἀσκητά*; the difference being that *ἀσκητά* means “are capable of being taught,” the other that “they ought to be taught.” The first meaning is clearly the one required here.

⁹⁶ *τὴν ταχίστην*. “The quickest way” (*δόξιν* understood). Cf. Herod. i. 126, *ἀπίστασθε τοῦ Αστύγεος τὴν ταχίστην*.

⁹⁷ Καὶ Κριτίας δὴ. The particle seems resumptive, bringing back

Σωκράτει συνήστην, ἐδυνάσθην, ἐκείνῳ χρωμένῳ συμμάχῳ, τῶν μὴ καλῶν ἐπιθύμιῶν κρατεῖν ἐκείνου δ' ἀπαλλαγέντες, Κριτίας μὲν φυγὰν εἰς Θετταλίαν⁹⁸, ἐκεὶ συνῆν ἀνθρώποις ἀνομίᾳ μᾶλλον ἢ δικαιοσύνῃ χρωμένοις· Ἀλκιβιάδης δ' αὐτὸν μὲν κάλλος ὑπὸ πολλῶν καὶ σέμινῶν γυναικῶν θηρώμενος, διὰ δύναμιν δὲ τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις⁹⁹ ὑπὸ πολλῶν καὶ δυνατῶν (οὐλακεύειν) ἄνθρωπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ ῥᾳδίως πρωτεύων, ὡσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθληταὶ ῥᾳδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω κάκεῖνός¹⁰⁰ ἡμέλησεν αὐτοῦ.¹ 25. Τοιούτων δὲ συμβάντων αὐτοῖν, καὶ ὡγκωμένῳ¹ μὲν ἐπὶ γένει, ἐπηρμένῳ δὲ ἐπὶ πλούτῳ, πεφυσημένῳ δὲ ἐπὶ δυνάμει, διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἄνθρωπων, ἐπὶ δὲ πᾶσι τούτοις διεφθαρμένῳ, καὶ πολὺν χρόνον ἀπὸ Σωκράτους γεγονότε, τι θαυ-

the general discussion to the point whence it diverged, "Now both Critias," &c. Leaving the general argument, Xenophon comes to this particular case. This quite suits the general force of δῆ.

⁹⁸ φυγὰν εἰς Θετταλίαν. Critias seems to have been banished from Athens just before the trial of the generals at Arginusæ. In Thessaly, whither he retired, he is said to have joined a party who armed the serfs (Penestæ) against their masters.

⁹⁹ καὶ τοῖς συμμάχοις. An instance of this influence over the allies of Athens is given by Thucydides, who mentions that on the accusation against Alcibiades of being concerned in the mutilation of the Hermae just before the sailing of the Sicilian expedition, the Demus was inclined to hush up the matter for a time, for fear

of offending bodies of Mantineans and Argives who had been induced by his influence to join the armament.

¹⁰⁰ οὕτω κάκεῖνος. The subject of ἡμέλησεν has already been mentioned at the beginning of the sentence, Ἀλκιβιάδης δέ, but the words ὡσπερ οἱ ἀθληταὶ, κ.τ.λ., naturally suggest ἐκεῖνος.

¹ ὡγκωμένῳ μὲν. The construction is τι δὲ θαυμαστὸν εἰ, τοιούτων συμβάντων αὐτοῖν, καὶ ὡγκωμένῳ μέν, κ.τ.λ. ἐγενέσθην ὑπερηφάνω (for the aorist see a previous note). The difference of case in συμβάντων and ὡγκωμένῳ arises from the fact that the subject of the latter is the same as that of the main verb, and of the former not, and consequently the rule for the genitive absolute applies.

μαστόν, εἰ ὑπερηφάνω ἐγενέσθη; 26. Εἴτα, εἰ μὲν τι² ἐπλημμελησάτην, τούτου Σωκράτην ὁ κατίγορος αἰτιάται; δῆτα δὲ νέω δύντε αὐτώ, ἥνικα καὶ ἀγνωμονεστάτω καὶ ἀκρατεστάτω εἰκὸς εἶναι, Σωκράτης παρέσχε σώφρονε, οὐδενὸς ἐπαίνου δοκεῖ τῷ κατηγόρῳ ἄξιος εἶναι; 27. Οὐ μὴν τά γέ ἄλλα οὕτω κρίνεται· τις μὲν γὰρ αὐλητής, τίς δὲ καὶ κιθαριστής, τίς δὲ ἄλλος διδάσκαλος ἵκανος ποιήσας³ τοὺς μαθητάς, ἐὰν πρὸς ἄλλους ἐλθόντες χείρους φανώσιν, αἰτίαν ἔχει⁴ τούτου; τίς δὲ πατήρ, ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ σώφρῳ⁵, ὑστερον δὲ ἄλλῳ τῷ συγγενόμενος ποιηρὸς γένηται, τὸν πρόσθεν αἰτιάται; ἀλλ’ οὐχ ὅσῳ⁶ ἀν παρὰ τῷ ὑστέρῳ χείρων φαίνηται, τοσούτῳ μᾶλλον ἐπαινεῖ τὸν πρότερον; ἀλλ’ οἵ γε πατέρες⁷ αὐτοὶ συνόντες τοῖς οἰστι, τῶν παιδῶν πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, ἐὰν αὐτοὶ σωφρογόντων. 28. Οὕτω δῆ καὶ Σωκράτην δίκαιου ἦν κρίνειν εἰ μὲν αὐτὸς ἐποίει τὰ φαῦλα, εἰκότως ἀν ἐδόκει ποιηρὸς εἶναι· εἰ δ

² εἰ μὲν τι κ.τ.λ. The point conveyed here by μὲν and δέ is, the inconsistency of the two things occurring together. If Socrates bore the blame of the ill conduct of his associates, he ought to have shared the credit of their good conduct during their intercourse with him.

³ ἵκανος ποιήσας. Of course ἵκανος from its position is the predicate, and is not to be taken as merely qualifying μαθητάς.

⁴ ἀλλ’ οὐχ ὅσῳ. Ἀλλά expresses strong opposition, excluding any former supposition. It is therefore naturally found with a negative in the previous clause. For instance I. vi. 2, οὐ μόνον φαῦλος ἀλλὰ τὸ αὐτὸ διμάτιον ἡμφίεσαι. Here the previous sen-

tence, although interrogative in form, contains virtually a negative.

⁵ ἀλλ’ οἱ γε πατέρες αὐτοὶ. “Why even the very fathers amongst us.” The force of γέ is not very clear at first sight. Kühner says it is “auctiva,” which I do not quite understand. It seems to qualify πατέρες; “our fathers at all events” (and *a fortiori* others). It is at least true of them, and as they are the least favourable case, it is probably true of all others.

⁶ εἰ μὲν αὐτός. The pronoun, as usually in the nominative case, is emphatic, “if he personally.” For the imperfect here, see note on I. i. 5.

αὐτὸς⁷ σωφρονῶν διετέλει, πῶς ἀν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;

29. Ἄλλ' εὶ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους φαῦλα πράττοντας ὄρῶν ἐπήνει, δικαίως ἀν. ἐπέτιμάτο. Κριτίαν μὲν τοίνυν⁸ αἰσθανόμενος ἐρῶντα Εὐθυδήμου καὶ πειρῶντα χρῆσθαι, καθάπέρ οἱ πρὸς τὰφροδίσια τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε φάσκων ἀνελεύθερόν τε εἶναι καὶ οὐ πρέπον ἀνδρὶ καλῷ κἀγαθῷ, τὸν ἐρώμενον, ὡς βούλεται πολλοῦ ἄξιος φαίνεσθαι, προσαιτεῖν⁹ ὥσπερ τοὺς πτωχοὺς ἰκέτεύοντα καὶ δεόμενον προσδούναι, καὶ ταῦτα μηδενὸς ἀγαθοῦ¹⁰. 30. Τοῦ δὲ Κριτίου τοῖς τοιούτοις οὐχ ὑπακούοντος οὐδὲ ἀποτρεπομένου, λέγεται τὸν Σωκράτην, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου, εἰπεῖν, ὅτι ὑϊκὸν αὐτῷ

⁷ εἰ δ' αὐτὸς. This combination of a past indicative with εἰ in the first clause, and an optative in the following one is not common. It seems to arise from a wish on Xenophon's part to add to the usual hypothetical statement, ("supposing a man were to continue in a course of sobriety himself, how could he be found fault with?") a clear indication that Socrates did as a matter of fact practise sobriety. This is conveyed by εἰ διετέλει, "if, as he did, he continued in a course of sobriety," &c.

⁸ Κριτίαν μὲν τοίνυν. Nothing answers to μέν here. Probably Xenophon intended to proceed eventually Ἀλκιβιδην δέ. The force of τοίνυν here is rather difficult to catch. It is not used so much to draw an inference, as to carry on the thread of the narrative or argument with some further detail or application. It is equivalent to our "now" in

this sense, "now as for Critias." Cf. I. iii. 1, ὡς δὲ δὴ καὶ ὠφελεῖδόςκει μοι τοὺς συνόντας, τούτων γράψω, κ.τ.λ. Τὰ μὲν τοίνυν πρὸς τοὺς θεούς, "now as for the Gods." So Thucyd. v. 88, δ λόγος φ προκαλεῖσθε τρόπῳ, εἰ δοκεῖ, γεγνέσθω. Ήμεῖς τοίνυν, "now we for our part."

⁹ προσαιτεῖν. This word, as Kühner says, is a common one for begging. He quotes Plato Phaedr. 233 D, τοὺς προσαιτοῦντας καὶ τοὺς δεομένους πλησμονῆς. The idea seems to be that of continually asking for more, importunately begging. For the attraction in ὥσπερ τοὺς πτωχούς, see note on I. ii. 19.

¹⁰ καὶ ταῦτα μηδενὸς ἀγαθοῦ. "And that too, (a portion of) what is no good." The genitive depends on προσδούναι, and is a partitive one. Προσδούναι, "to give to another besides (πρός) oneself," has the same construction as μεταδούναι.

δοκοίη¹¹ πάσχειν ὁ Κριτίας, ἐπιθυμῶν Εὐθυδήμῳ προσκυνῆσθαι, ὥσπερ τὰ οὐδια τοῖς λίθοις. 31. Ἐξ ὧν δὴ καὶ ἐμίσει¹² τὸν Σωκράτην ὁ Κριτίας, ὥστε καὶ, ὅτε τῶν τριάκοντα ὡν νομοθέτης¹³ μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ καὶ ἐν τοῖς νόμοις ἔγραψε λόγων τέχνην¹⁴ μὴ διδάσκειν, ἐπηρεάζων ἐκείνῳ καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις¹⁵ ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ καὶ διαβάλλων πρὸς τοὺς πολλούς· οὕτε γὰρ ἔγωγε¹⁶ οὕτε αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ'

¹¹ δτι δοκοίη. The optative is that of the *oratio obliqua*. Learners seldom know how to construe optatives in Greek or subjunctives in Latin, their first impulse being to translate all such forms by "would," without considering that such forms are as often to be translated by simple indicatives as not. Here δοκοίη is not "would seem," but "seemed;" the optative arising not from any sense of probability, but because it conveys the thought of Socrates declared by himself.

¹² Ἐξ ὧν δὴ καὶ ἐμίσει. "From which of course (δὴ) also." This use of *καὶ* after relatives is so exceedingly common, that it looks sometimes as though the relative suggested the *καὶ* mechanically. The *καὶ* after *ώστε* qualifies *ἀπεμνημόνευσεν*, "he went so far as to score it against him."

¹³ ὥν νομοθέτης. The Thirty Tyrants were appointed by Ly-sander, with the ostensible object of drawing up a code of laws and a constitution for Athens. I suppose the words here, *νομοθέτης* ἐγένετο, are used with reference to this.

¹⁴ λόγων τέχνην. There is no

article, because the sense is apparently "any art of discussion," of any kind, literary or political. The government of that day were no more favourable to open discussion than some governments now.

¹⁵ τὸ κοινῇ τοῖς φιλοσόφοις. This seems to refer to the charge brought against philosophers of venturing on unlawful subjects of speculation, *τὰ τε μετέωρα, καὶ τὰ ὑπὸ γῆς* (Plato, Apol. 18 B), and making the worse cause the better by their sophistical teachings.

¹⁶ οὕτε γὰρ ἔγωγε. This explains why the object of Critias must have been to malign Socrates without having any real ground of complaint. Xenophon never himself heard Socrates making any profession of the kind (see the last note) charged against philosophers, and never heard from any one who did hear him. The double *οὕτε* is curious. But in Xenophon's *Apologia*, § 24, there is a very similar use, *οὕτε* ἔγωγε *οὕτε* θύων *οὕτε* δύνεις *οὕτε* δύναμίσων ἄλλους θεούς *ἀναπέφηνα*. Kühner alters the first *οὕτε* into *οὐδέ*, but it does not seem necessary.

ἄλλου φάσκοντος ἀκηκοέναι γῆσθόμην. 32. Ἐδήλωσε δέ¹⁷. ἐπεὶ γὰρ οἱ τριάκοντα πολλοὺς μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον, πολλοὺς δὲ προετρέποντο ἀδικεῖν, εἰπέ που ὁ Σωκράτης, ὅτι θαυμαστόν οἱ δοκοί εἶναι, εἴ τις γενόμενος¹⁸ βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάττους τε καὶ χείρους ποιῶν μὴ ὄμολογοί κακὸς βουκόλος εἶναι· ἔτι δὲ θαυμαστότερον, εἴ τις προστάτης γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας ἐλάττους καὶ χείρους μὴ αἰσχύνεται¹⁹, μηδὲ οἰεται κακὸς εἶναι προστάτης τῆς πόλεως. 33. Ἀπαγγελθέντος δὲ αὐτοῖς τούτου, καλέσαντες ὁ τε Κριτίας καὶ ὁ Χαρικλῆς τὸν Σωκράτην τόν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι²⁰. Ὁ δὲ Σωκράτης ἐπήρετο αὐτῷ, εἰ ἔξειη πυνθάνεσθαι, εἴ τι ἀγνοοῖτο τῶν προηγορευόμενων. 34. Τὸ δέ ἐφάτην²¹. Ἔγὼ τοίνυν, ἔφη, παρεσκεύασμαί μὲν πείθεσθαι τοῖς νόμοις· δπως δὲ μὴ δι' ἀγνοιαν

¹⁷ Ἐδήλωσε δέ. The verb is here used perhaps impersonally. Cf. Plato, Cratyl. 415 B, δοκεῖ δέ μοι δηλοῦν καὶ ἐν τῇ δειλίᾳ, and Herod. ii. 117, κατὰ ταῦτα δὲ τὰ ἔπεια δηλοῖ δτι κ.τ.λ. (“it is clear that”). The use of γὰρ after such phrases as τεκμήριον δέ, σημεῖον δέ, κ.τ.λ. is common. Cf. Thucyd. iii. 66, τεκμήριον δὲ ὡς οὐ πολεμίως ἐπρόσσομεν οὔτε γὰρ ἡδικήσαμεν οὐδένα.

¹⁸ γενόμενος. The aorist here, and the present in the next line (ποιῶν), are used in their proper sense, “after becoming . . . and on making;” the former being a single act completed soon, and the latter a continuous act still in process.

¹⁹ μὴ αἰσχύνεται. Before there was μὴ ὄμολογοί, the optative, a purely hypothetical case being put. Here the indicative is used,

because Critias is in the writer’s mind, and the case is put as a fact, “if a man is not ashamed, as Critias is not.” Compare II. vi. 4, εἰ δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχοι εὐδέλεξτηται.

²⁰ μὴ διαλέγεσθαι. Verbs of forbidding take what seems a superfluous negative after them. The reason is, that we look only at the prohibition, the Greeks to the negative result contemplated, “they forbade him, to the effect that he was not to converse.” The union, as here, of dual and plural forms is common. See I. ii. 18. 24.

²¹ Τὸ δέ ἐφάτην. “And they said, Yes.” So Plato’s usual phrase, φάθι η μή, “say yes, or no.” For τοίνυν see note above on Κριτίας μὲν τοίνυν, I. ii. 29.

λάθω τι παρανομήσας, τοῦτο βουλομαι σαφῶς μαθεῖν παρ' ὑμῶν πότερος;²³ τὴν τῶν λόγων²⁴ τέχνην σὺν τοῖς ὄρθως λεγομένοις εἶναι νομίζοντες ή σὺν τοῖς μὴ ὄρθως ἀπέχεσθαι κελεύετε αὐτῆς; Εἰ μὲν γὰρ σὺν τοῖς ὄρθως, δῆλον ὅτι ἀφεκτέον εἴη²⁵ τοῦ ὄρθως λέγειν εἰ δὲ σὺν τοῖς μὴ ὄρθως, δῆλον ὅτι πειρατέον ὄρθως λέγειν. 35. Καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ Ἐπειδή, ἔφη, ὁ Σώκρατες, ἀγνοεῖς, τάδε σοι εὐμαθέστερα δύτα προαγορεύομεν, τοῖς νέοις δλως μὴ διαλέγεσθαι. Καὶ ὁ Σωκράτης· "Ινα τοινυν, ἔφη, μὴ ἀμφίβολον η, ὡς ἄλλο τι ποιῶ η τὰ προηγορευμένα, ὀρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ νομίζειν νέοις εἶναι τοὺς ἀνθρώπους. Καὶ ὁ Χαρικλῆς· "Οσου περ, εἶπε²⁶, χρόνου βουλεύειν οὐκ ἔξεστιν, ὡς οὕπω φρονίμοις οὖσι· μηδὲ σὺ διαλέγουν νεωτέροις τριάκοντα ἐτῶν. 36. Μηδέ, ἂν τι ὠνόμαι, ἔφη, ην πωλῆι νεώτερος τριάκοντα ἐτῶν, ἔρωμαι, ὁπόσου πωλεῖ²⁷; Ναὶ τά γε τοιαῦτα, ἔφη ὁ

²³ πότερον τὴν τῶν λόγων κ.τ.λ.
This argument is not very clearly put; but it amounts to this:—The Thirty prohibited all teaching of the art of discussion. Did they mean the art of *correct* discussion? Why, then, they would stop all truthful discussion, which Socrates affects to think could never be their object. Did they mean false and incorrect discussion? Why, then, his aim was only to arrive at truth, and therefore the prohibition did not apply, and so the field was still open to him, and the duty of attaining to what was true still incumbent. The phrase *τὸν τινι εἶναι* is, “to have to do with,” “to be connected with.”

²⁴ ὅτι ἀφεκτέον εἴη. One would expect *λν εἴη*, which some of the editors adopt. Kühner defends *εἴη* alone, on the ground that,

although the form *δῆλον έστιν* is present, there is a reference to a past remark, actually or virtually made. “It is clear that, as we said, we had to give up correct discussion;” where the “*had* to give up” suits “as we said,” rather than “it is clear.” This seems to be what Kühner means, although his note is not very clear: “Scilicet hæc structura non usurpatur nisi scriptor alterius verba e tempore præterito commemorat uti h. l. δῆλοι έστι, δέλεγομεν κ.τ.λ.”

²⁵ "Οσου περ, εἶπε. The construction is, μέχρι δσου περ χρόνου οὐκ ἔξεστιν (αὐτοῖς) βουλεύειν (βουλευτὰς εἶναι) ὡς οὖσι κ.τ.λ. Below, μηδὲ ἔρωμαι is, “am I not even to ask?” This sense has been noticed before.

²⁶ δπόσου πωλεῖ. See a note on I. i. 1, under *τίσι ποτέ*.

Χαρικλῆς ἀλλά τοι²⁶ συ γε, ὡ Σώκρατες, εἴωθας εἰδὼς, πῶς ἔχει, τὰ πλεῖστα ἐρωτᾶν ταῦτα οὖν μὴ ἐρώτα. Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἢν τίς με ἐρωτᾷ νέος, ἐὰν εἰδὼ, οἶον ποῦ οἴκει **Χαρικλῆς**; ή ποῦ ἔστι **Κριτίας**; Ναὶ τά γε τοιαῦτα, ἔφη ὁ **Χαρικλῆς**. 37. 'Ο δὲ **Κριτίας** 'Αλλὰ τῶνδέ τοι σε ἀπέχεσθαι, ἔφη, δεήσει, ὡ Σώκρατες, τῶν σκυτέων²⁷ καὶ τῶν τεκτόνων καὶ τῶν χαλκέων καὶ γὰρ οἷμαι αὐτοὺς ἥδη κατατετρῖφθαι²⁸ διαθρυλουμένους ὑπὸ σοῦ. Οὐκοῦν, ἔφη ὁ **Σωκράτης**, καὶ τῶν ἐπομένων²⁹ τούτοις, τοῦ τε δικαίου καὶ τοῦ ὄσιου καὶ τῶν ἄλλων τῶν τοιούτων; Ναὶ μὰ Δι', ἔφη ὁ **Χαρικλῆς**, καὶ τῶν βουκόλων γε³⁰ εἰ δὲ μή, φυλάττου, ὅπως μὴ καὶ σὺ ἐλάττους τὰς βοῦς ποιήσῃς. 38. 'Ενθα καὶ δῆλον ἐγένετο, ὅτι, ἀπαγγελθέντος αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ **Σωκράτει**.

Οία μὲν οὖν ἡ συνουσίᾳ ἐγεγόνει **Κριτίᾳ** πρὸς **Σωκράτην**, καὶ ὡς εἰχόν³¹ πρὸς ἄλλήλους, εἴρηται. 39. **Φαίην** δ' ἀν ἔγωγε μηδενὶ μηδεμίᾳν είναι παίδευσιν παρὰ τοῦ μὴ ἀρέσκοντος³². **Κριτίας** δὲ καὶ **Άλκι-**

²⁶ ἀλλά τοι. "But in truth," "but the fact is." Cf. III. vi. 10, and II. ii. 7, where *τοι*, in accordance with its derivation (*τρ*), has an intensive force.

²⁷ τῶν σκυτέων. Socrates was continually lectured by his opponents (when hard pressed) and hearers for introducing such vulgar illustrations as these, drawn from cobblers, &c. For instance, in Plato, Gorg. 491 A, ἀτεχνῶς γε ᾀεὶ σκυτέας τε καὶ κυαφέας καὶ μαγέρους λέγων καὶ ιστροὺς οὐδὲν πάνει.

²⁸ κατατετρῖφθαι. "Worn quite away," "worn threadbare" (although that introduces a new feature into the expression), the metaphor being that of bodies

—metals, for instance—rubbed together until they are worn thin, or quite away. Cf. Thucyd. viii. 46, περὶ ἑαυτοὺς τοὺς Ἐλληνας κατατρίψαι.

²⁹ καὶ τῶν ἐπομένων. "Also the topics connected with these," the topics in the discussion of which such illustrations occur. Below, μὴ καὶ σύ is, "lest you too," like the herdsmen you talked of. Socrates would make the herds smaller, by being killed out of them.

³⁰ εἰχον. The tense must be translated properly, as compared with ἐγεγόνει, "had arisen in the first instance . . . and in what relation they stood."

³¹ παρὰ τοῦ μὴ ἀρέσκοντος.

βιάδης οὐκ ἀρέσκοντος³² αὐτοῖς Σωκράτους ὡμιλησάτην, δν χρόνον ώμιλείτην αὐτῷ, ἀλλ' εὐθὺς ἐξ ἀρχῆς ὠρμηκότε προεστάναι τῆς πόλεως· ἔτι γὰρ Σωκράτει συνόντες οὐκ ἄλλοις τισὶ μᾶλλον ἐπεχείρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολιτικά.

40. Λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἴκοσιν ἐτῶν εἶναι, Περικλεῖ ἐπιτρόπῳ μὲν ὅντι ἑαυτοῦ, προστάτῃ δὲ τῆς πόλεως, τοιάδε διαλεχθῆναι περὶ νόμων. 41. Εἰπέ μοι, φάναι³³, ὁ Περίκλεις, ἔχοις ἂν με διδάξαι, τί ἐστι νόμος; Πάντως δήπου, φάναι τὸν Περικλέα. Δίδαξον δὴ³⁴ πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην ὡς ἔγωγ' ἀκούων τινῶν ἐπαινουμένων, ὅτι νόμιμοι ἀνδρες εἰσίν, οἵμαι μὴ ἀν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδότα, τί ἐστι νόμος. 42. Ἄλλ' οὐδέν τι χαλεποῦ πράγματος ἐπιθυμεῖς, ὁ Ἀλκιβιάδη, φάναι τὸν Περικλέα, βουλόμενος γνῶναι, τί ἐστι νόμος· πάντες

"From the instructor who is not satisfactory to his pupils." Xenophon means that no disciple is really benefited by a master in any point with regard to which the disciple has no thorough admiration for him. Critias and Alcibiades did not admire the moral character of Socrates, and so they did not improve themselves, in order to bring themselves up to its level. The participle and article is negatived by *μή*, because it is virtually a hypothetical negative, "all who may be found on examination." Here for instance the words are equivalent to *ἔν τις μή ἀρέσκη*.

³² οὐκ ἀρέσκοντος. The *οὐκ* negatives *ώμιλησάτην*; "entered into his society, not because he pleased them, but," &c., where *ἀρέσκοντος* and *ώρμηκότε* correspond in different cases, on a principle explained before. The

imperfect *ώμιλείτην* is used no doubt to suit the notion of time conveyed by *δν χρόνον*.

³³ φάναι. This and the subsequent infinitives of course depend on *λέγεται*.

³⁴ Δίδαξον δή. Comparing II. iii. 11, and III. vi. 5 (for I see no difference in the three passages, although I think Kühner does), δή with the imperative is used when, some admission or assertion being made, an immediate application is requested. "Certainly I can tell you, said Pericles. Well then, at once—to carry this out—tell me." It seems to concentrate a somewhat general remark to an immediate focus, as it were. As δή is connected with ήδη and δέ, this is in accordance with the natural sense of the word. Cf. Soph. Philoct. 1469, Χωρῶμεν δή πάντες δολλεῖς.

γὰρ οὗτοι³⁶ νόμοι εἰσίν, οὓς τὸ πλῆθος συνελθὸν³⁷ καὶ δοκιμάσαν ἔγραψε, φράζον, ἃ τε δεῖ ποιεῖν, καὶ ἀ μή. Πότερον δὲ τάγαθὰ νομίσαν³⁸ δεῖν πριεῖν, ἢ τὰ κακά; Τάγαθά, νὴ Δία, φάναι, ω̄ μειράκιον, τὰ δὲ κακὰ οὕ. 43. Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ', ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, δ,τὶ χρὴ ποιεῖν, ταῦτα τί ἐστι; Πάντα, φάναι, ὅσα ἀν τὸ κρατοῦν τῆς πόλεως βουλευσάμενον, ἀ χρὴ ποιεῖν, γράψῃ, νόμος καλεῖται. Καὶ ἀν τύραννος οὖν κρατῶν τῆς πόλεως γράψῃ τοὺς πολίτας ἀ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων, φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται. 44. Βίᾳ δέ, φάναι, καὶ ἀνομίᾳ τί ἐστιν, ω̄ Περίκλεις; ἀρ' οὐχ ὅταν ὁ κρείττων τὸν ἥπτω μὴ πείσας³⁹, ἀλλὰ βιασάμενος ἀναγκάση ποιεῖν δ,τὶ ἀν αὐτῷ δοκῇ; Ἐμονγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομίᾳ ἐστί; Δοκεῖ μοι, φάναι τον Περικλέα· ἀνατίθεμαι γὰρ⁴⁰ τὸ ὅσα τύραννος

³⁶ πάντες γὰρ οὗτοι. As there is no article, νόμοι is to be separated from οὗτοι, and is the predicate, "All these are laws." The gender of πάντες οὗτοι is fixed by that of νόμοι. Sometimes however this attraction does not take place, and the subject is in the neuter. Kühner quotes Anab. I. iii. 18, ἔγωγε φημὶ ταῦτα μὲν φλυαρίας εἶναι. See also just above, τί ἐστι νόμος.

³⁸ συνελθόν. For the difference of tense here and in φράζον, see a previous note (I. ii. 32).

³⁷ νομίσαν. With the participle is to be repeated ἔγραψε, from the previous sentence. Cf. Plato, Gorg. 451 D, εἴποιμ· ἀν δτι περὶ τὴν τῶν ἄστρων φορὰν—δρθῶς γε λέγων σύ (i. e. εἴποις σύ).

³⁸ μὴ πείσας. The negative is μὴ because it is a hypothetical one, and indefinite, "whatever a tyrant compels the citizens to do, without first persuading them." If some definite act were alluded to, some matter of fact, οὐ πείσας would be used, ὅσα being of course then replaced by some other word.

³⁹ ἀνατίθεμαι γάρ. The metaphor is taken probably from some game like draughts, where a player withdraws his move and makes a different one. Cf. Plato, Hipparch. 229 E, ἀλλὰ μήν καὶ διπερ πεπτεύων ἔθέλω σοι ἐν τοῖς λόγοις ἀναθέσθαι δτι βούλει τῶν εἰρημένων. The construction is either ἀνατίθεμαι τὸ εἶναι ταῦτα νόμον δσα κ.τ.λ., the usual case of the article with the infinitive,

μὴ πείσας γράφει νόμου εἶναι. 45. "Οσα δὲ οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίᾳ φῶμεν⁴⁰, ἢ μὴ φῶμεν εἶναι; Πάντα μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων εἴτε μὴ, βίᾳ μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα ἄρα τὸ πᾶν πλῆθος κρατοῦν τῶν τὰ χρήματα ἔχοντων γράφει μὴ πείσαν, βίᾳ μᾶλλον ἢ νόμος ἀν εἴη; 46. Μᾶλλά τοι, φάναι τὸν Περικλέα, ὡς Ἀλκιβιάδη· καὶ ἡμεῖς, τηλικοῦτοι ὅντες⁴¹, δεινοὶ τὰ τοιάντα ἡμεν τοιάντα γάρ καὶ ἐμελετῶμεν καὶ ἐσοφιζόμεθα, οὐά περ καὶ σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν. Τὸν δὲ Ἀλκιβιάδην φάναι Εἴθε σοι, ὡς Περικλεῖς, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ⁴² ταῦτα ἦσθα. 47. Ἐπεὶ τοίνυν⁴³ τάχιστα τῶν πολιτευομένων

or τό is explained by δσα τέ-
ραννος κ.τ.λ. Cf. such expres-
sions as τὸ ἄνθρωπος, the word
“man.”

⁴⁰ πότερον βίᾳ φῶμεν. See note on I. ii. 15. The negative is conveyed by μή, because it is not a direct one, only a supposed one, “are we to say No?” This is the reason why the imperative and infinitive require μή and not οὐ. They convey only a possible negative; for it is clear that the negative in “do not strike,” is of a very different character from “hat in “he does not strike.”

⁴¹ τηλικοῦτοι ὅντες. Τηλικοῦτος and τηλικόδε, like “tanta” in Latin, is a neutral word, meaning simply, “of such an age.” The context decides whether it means old or young. Cf. Soph. Antig. 722, οἱ τηλικοίδε καὶ διδαξόμεσθα δή, φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε τὴν φύσιν, where the word first really means “at our advanced life,” and next, “at

your early age.” Below, καὶ σύ is, “you as well as we.”

⁴² δεινότατος σαυτοῦ. “At the cleverest point of your own powers,” “at your best.” Cf. Herod. v. 28, ἡ Μίλητος αὐτῇ ἐστῆς μάλιστα τότε ἀκμδσασα. The accusative ταῦτα after δεινότατος is to be explained from what is apparently the original notion inherent in the accusative case, viz. that of “extension over.” It therefore naturally is the case for the locality of any quality in such phrases as ξμπειρος τὰ πολεμικά. This is also the reason why a transitive verb takes this case, to express the locality over which the action of the verb extends.

⁴³ Ἐπεὶ τοίνυν. Τοίνυν seems to have its usual inferential meaning here. The remarks of Alcibiades were equivalent to an assertion that he aimed at political life, from his avowed wish that he could have attended Peri-

ὑπέλαθον κρείττονες εἶναι, Σωκράτει μὲν οὐκέτι προσήσαν· οὔτε γὰρ ⁴⁴ αὐτοῖς ἄλλως ἡρεσκεν, εἴ τε προσέλθοιεν, ὑπὲρ ὃν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ δὲ τῆς πόλεως ἔπραττον, ὥνπερ ἔνεκεν καὶ Σωκράτει ⁴⁵ προσῆλθον. 48. Ἀλλὰ Κρίτων τε Σωκράτους ἦν ὁμηλητὴς καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ Ἐρμοκράτης, καὶ Σιμμίας, καὶ Κέβης, καὶ Φαιδώνδης, καὶ ἄλλοι, οἱ ἐκείνῳ συνῆσαν, οὐχ ἵνα δημιγορικοὶ ἦν δικανικοὶ γένοιτο, ἀλλ’ ἵνα, καλοί τε κἀγαθοὶ γενόμενοι, καὶ οἰκφ καὶ οἰκέταις καὶ οἰκείοις ⁴⁶ καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιντο καλῶς χρῆσθαι· καὶ τούτων οὐδείς, οὔτε νεώτερος οὔτε πρεσβύτερος ὃν, οὗτ’ ἐποίησε κακὸν οὐδέν, οὗτ’ αἰτίαν ἔσχεν.

49. Ἀλλὰ Σωκράτης γ’, ἔφη ὁ κατίγορος, τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας αὐτῷ ⁴⁷ σοφωτέρους ποιεῦν τῶν πατέρων, φάσκων δὲ κατὰ νόμον ἔξειναι πιρανολας ἐλόντι καὶ τὸν πατέρα ⁴⁸ δῆσαι, τεκμηρίω τούτῳ ⁴⁹ χρώμενος, ὡς

cles; “as soon consequently as he could,” he turned his steps in that direction, leaving Socrates.

⁴⁴ οὔτε γάρ. The combination of a negative and positive clause (οὔτε ἡρεσκεν, εἴ τε προσέλθοιεν) is common. Cf. III. iv. 1, οὔτε δικλίτην στρατευσάμενον, ἐν τε τοῖς ἴπτευσιν οὐδὲν περίβλεπτον ποιήσαντα. Below, the construction is ἤχθοντο ἐλεγχόμενοι ὑπὲρ τούτων & ἡμάρτανον. For ὑπέρ in the sense of περί see a former note I. i. 17.

⁴⁵ καὶ Σωκράτει. For the meaning of καὶ the reader can refer to a note on I. ii. 31. If, instead of the relative (ὧνπερ), there were, as there might be, two co-ordinate clauses, οὐ μόνον δὲ τὰ τῆς πόλεως ἔπραττον ἀλλὰ καὶ Σω-

κράτει προσῆλθον, the force of καὶ would be manifest. It almost seems as though the idea when conveyed by a relative sentence, still retained the καὶ, although it was no longer strictly right. In fact it is, as stated in the note referred to, a mechanical use of καὶ. Kühner remarks, I find, that after relatives “καὶ gradationem quandam significat,” words from which I cannot draw any definite idea.

⁴⁶ οἰκέταις καὶ οἰκείοις. “Domestics and kinsmen.”

⁴⁷ τοὺς συνόντας αὐτῷ. In what respect this differs from παρὰ τοῖς ἔαυτῷ συνοῦσι (I. ii. 51), I mean as regards the pronouns αὐτῷ and ἔαυτῷ, has been virtually already explained. Cf. I. ii. 3.

⁴⁸ ἐλόντι καὶ τὸν πατέρα.

τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἴη δεδέσθαι. 50. Σωκράτης δὲ τὸν μὲν ἀμάθιας ἔνεκα δεσμεύοντα δικαίως ἀν καὶ αὐτὸν φέτο δεδέσθαι⁵⁰ ὑπὸ τῶν ἐπισταμένων, ἂν μὴ αὐτὸς ἐπισταται· καὶ τῶν τοιούτων ἔνεκα πολλάκις ἐσκόπει, τί διαφέρει μανίας ἀμαθίᾳ· καὶ τοὺς μὲν μαινομένους φέτο συμφερόντως ἀν δεδέσθαι καὶ αὐτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα δικαίως ἀν μανθάνειν παρὰ τῶν ἐπισταμένων. 51. Ἀλλὰ Σωκράτης γε, ἔφη ὁ κατήγορος, οὐ μόνον τοὺς πατέρας, ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς ἑαυτῷ συνοῦσι, λέγων, ὡς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομένους οἱ συγγενεῖς ὠφελοῦσι, ἀλλὰ τοὺς μὲν οἱ ἰατροί, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. 52. Ἐφη δὲ καὶ περὶ τῶν φίλων αὐτὸν λέγειν, ὡς οὐδὲν ὅφελος⁵¹ εὖνοις εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνήσονται· μόνους δὲ φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς τοὺς εἰδότας τὰ δέοντα καὶ ἐρμηνεῦσαι δυναμένους· ἀναπειθούντα οὖν τοὺς νέους αὐτόν, ὡς αὐτὸς εἴη σοφώτατός τε καὶ ἄλλους ἵκανώτατος ποιῆσαι σοφούς, οὗτω διατιθέναι τοὺς ἑαυτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς⁵² τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. 53. Ἐγὼ

“After convicting him of lunacy, to put even one's father under confinement.” The person in whose favour judgment was given was said *aiprein díkēn*, the person against whom, *óphleíen díkēn*. If the suit in lunacy were successful, the next heir was directed to take charge of the property, and the lunatic no doubt put under proper restraint (*díkēsai*).

⁴⁹ τεκμηρίῳ τούτῳ. “This (fact) as a proof.” See note on πάντες γάρ οὗτοι, I. ii. 42. In the next clause *eīn* is the optative of the *oratio obliqua*.

⁵⁰ καὶ αὐτὸν φέτο δεδέσθαι. “Himself as well to have been consigned to safe keeping” when his victim was, for this is the sense of the perfect tense here. Below also δεδέσθαι is used in the same way, “have been sent to prison when their madness began, and kept there.”

⁵¹ ὡς οὐδὲν ὅφελος. Sc. ἐστιν αὐτοὺς εὖνοις εἶναι.

⁵² μηδαμοῦ παρ' αὐτοῖς. “Were of no account with them in comparison with himself.” For this sense of μηδαμοῦ or οὐδαμοῦ cf. Aeschyl. Persæ 490, θεοὺς νομίζε-

δ' αὐτὸν οἶδα μὲν⁵³ καὶ περὶ πατέρων τε καὶ τῶν ἄλλων συγγενῶν τε⁵⁴ καὶ περὶ φίλων ταῦτα λέγοντα· καὶ πρὸς τούτοις γε δή⁵⁵, ὅτι τῆς ψυχῆς ἔξελθούσης, ἐν ἥ μόνῃ γέγνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἔξενέγκαντες ἀφανίζουσιν.

54. Ἐλεγε δέ, ὅτι καὶ ζῶν ἔκαστος ἑαυτοῦ ὁ πάντων⁵⁶ μάλιστα φιλεῖ, τοῦ σώματος ὁ, τι ἀν ἀχρείον ἥ καὶ

οὐδαμοῦ, and Plato, Gorg. 456 C, οὐδαμοῦ ἀν φανῆραι τὸν ἱατρόν. For πρὸς, “in comparison with,” cf. Thucyd. vi. 86, δυνάμει μείζονι πρὸς τὴν τῶνδε ἴσχύν, and viii. 40, πάντα ὕστερα εἶναι πρὸς τὸ νῦν τε ξυμπαρακούσαι.

⁵³ οἶδα μέν. This has nothing to correspond to it; but in § 55 the narrative, in a different form, refers back to this, for ταῦτ' οὐν ἔλεγεν οὐ διδάσκων replaces what would have been an exact apodosis, ταῦτα δὲ λέγων οὐκ ἔδιδασκεν.

⁵⁴ συγγενῶν τε. The second τε is apparently useless, for there are three divisions of people mentioned, fathers, kinsmen, friends. But possibly the sense is rather, “fathers, and all others, including both kinsmen and the case of friends” (*περὶ*), so that there are at first two classes, fathers, and all the rest of the world, the last being subdivided into kinsmen and friends. Before the last, περὶ is repeated, perhaps by reason of the proximity of λέγοντα, although quite unnecessarily, as the sentence runs really, καὶ (*περὶ*) τῶν ἄλλων, συγγενῶν τε δυτῶν καὶ φίλων. I see, since writing this note, that Kühner's idea is essentially the same; and he adds, which may be true, that φίλων being altogether different from

the other classes, Xenophon may have repeated the περὶ. As some corroboration of this, he refers to I. iii. 8, πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην διαιταν.

⁵⁵ καὶ πρὸς τούτοις γε δή. In Thucyd. iv. 92 there is πρὸς τε γάρ τοὺς ἀστυγείτονας πᾶσι τὸ ἀντιπάλον καθίσταται, καὶ πρὸς τούτους γε δή, οἱ καὶ κ.τ.λ., and the same particles occur in iv. 78. The sense is plain in these passages, “and against these, at all events, it is assuredly true.” In fact, the particles introduce a kind of climax. They seem then used in enumerations where the last member is put emphatically with something of surprise. Weiske quotes an apt passage from Οἰκον. v. 20, ὑπὲρ ἀγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν, καὶ ὑπὲρ πάντων γε δή τῶν κτημάτων. Translate, “aye, and more than this.”

⁵⁶ ἑαυτοῦ ὁ πάντων. The construction is, ἔκαστος ἀφαιρεῖ τε αὐτὸς καὶ ἄλλῳ παρέχει (ἀφαιρεῖν) διει ἀν τοῦ σώματος, ὁ ἑαυτοῦ μάλιστα φιλεῖ, ἀχρείον ἥ. The genitive ἑαυτοῦ depends on ὁ, “which of all himself he loves most.” Cf. Thucyd. i. 84, ὁ μέμφονται μάλιστα ἡμῶν, where the order is ὁ ἡμῶν (“which portion of us, which point about us”) κ.τ.λ.

ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλῳ παρέχει αὐτοι
τέ γε αὐτῶν ὅνυχάς τε καὶ τρίχας καὶ τύλους ἀφαιρεῖ
οὐσί, καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων τε καὶ
ἄλγηδόνων καὶ ἀποτέμνειν καὶ ἀποκάειν, καὶ τούτων
χάριν οἰονται δεῖν αὐτοῖς καὶ μισθὸν τίνειν καὶ τὸ
σύλαον ἐκ τοῦ στόματος ἀποπτύουσιν ὡς δύνανται πορ-
ρωτάτω, διότι ὠφελεῖ μὲν οὐδὲν αὐτοὺς ἐνόν, βλάπτει
δὲ πολὺ μᾶλλον. 55. Ταῦτ' οὖν ἔλεγεν οὐ τὸν μὲν
πατέρα ζῶντα κατορύττειν διδάσκων, ἑαυτὸν δὲ κατα-
τέμνειν, ἀλλ' ἐπιδεικνύων ὅτι τὸ ἄφρον ἄτιμόν ἐστι,
παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ
ὠφελιμώτατον, ὅπως. ἐάν τε ὑπὸ πατρός, ἐάν τε ὑπὸ⁵⁷
ἀδελφοῦ, ἐάν τε ὑπὸ ἄλλου τινὸς βούληται⁵⁸ τιμᾶσθαι,
μὴ τῷ οἰκείῳ εἶναι πιστεύων ἀμελῆ, ἀλλὰ πειράται,
ὑφ' ὧν ἀν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

56. "Εφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτωι
ποιητῶν ἐκλεγόμενον τὰ ποιηρότατα καὶ τούτοις μαρ-
τυρίοις χρώμενον διδάσκειν τοὺς συνόντας κακούργους
τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τό⁵⁸

"Ἐργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος,

τοῦτο δὴ λέγειν αὐτόν, ὡς δὲ ποιητὴς κελεύει μηδενὸς
ἔργου μήτε ἀδίκου μήτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ

⁵⁷ βούληται. The subject here is *τὸις* or *ἔκαστος*, taken from the virtual object of *παρεκάλει*. Below, in *τῷ οἰκείῳ εἶναι*, the nominative is right, because the subject of *ἀμελῆ* is in the nominative case; whereas above, in *τοῦ ὡς φρονιμώτατον εἶναι*, the subject of *ἐπιμελεῖσθαι* is itself in the accusative.

⁵⁸ Ἡσιόδου μὲν τό. The article is prefixed to a quotation, in the sense of "the passage," "the phrase," &c. The corresponding words to this clause are

τὸ δὲ 'Ομήρου, further down. The remark of Hesiod was only this, that agricultural work was no disgrace (*οὐδὲν ὄνειδος*). The cavillers at Socrates accused him of saying that no kind of work (good or bad, as long as it is work) is a disgrace to a man. "Ἐργον is especially used for agricultural works, or even tilled fields, cf. Callim. Lavacr. Pall. 62, Βοιωτῶν ἔργα διερχομένα, as such work in the primitive ages was the chief occupation.

ταῦτα⁵⁹ ποιεῦν ἐπὶ τῷ κέρδει. 57. Σωκράτης δὲ ἐπειδὴ ὁμολογήσαιτο⁶⁰ τὸ μὲν ἔργατην εἶναι ὡφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἄργὸν βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἔργαζεσθαι ἀγαθόν, τὸ δὲ ἄργεῖν κακόν, τοὺς μὲν ἀγαθὸν τι ποιοῦντας ἔργαζεσθαι τε ἔφη καὶ ἔργατας ἀγαθοὺς εἶναι τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιοῦντας ἄργοὺς ἀπεκάλει. Ἐκ δὲ τούτων ὁρθῶς ἀν ἔχοι τό·

Ἐργον δὲ οὐδὲν ὄνειδος, ἀεργήτη δέ τ' ὄνειδος.

58. Τὸ δὲ Ὁμῆρου ἔφη ὁ κατήγορος πολλακις αὐτὸν λέγειν, ὅτι Ὁδυσσεὺς⁶¹

‘Οντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δὲ ἀγανοῖς ἐπέεσσιν ἐργάτυσασκε παραστάς.
‘δαιμόνι’, οὐ σε ἔοικε κακὸν ὃς δειδύσσεσθαι,
ἄλλ’ αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυε λαούς.
διν δὲ αὖ δῆμου τὸ ἄνδρα ἴδοι, βοόωντά τὸ ἔφεύροι,
τὸν σκήπτρῳ ἐλάσσασκεν, ὁμοκλήσασκε τε μύθῳ.
‘δαιμόνι’, ἀτρέμας ἦσο καὶ ἄλλων μῆθον ἄκουε,
οἱ σέο φέρτεροι εἰσι· σὺ δὲ ἀπτόλεμος καὶ ἄναλκις,
οὗτε ποτὲ ἐν πολέμῳ ἐναρίθμιος, οὗτ’ ἐνὶ βουλῇ.’

ταῦτα δὴ αὐτὸν ἔξτρεμεσθαι, ὡς ὁ ποιητὴς ἐπαινοίη παίεσθαι τοὺς δημότας καὶ πένητας⁶². 59. Σωκράτης

⁵⁹ καὶ ταῦτα. Sc. τὰ ἄδικά τε καὶ αἰσχρὰ ἔργα. For the sense of ἐπὶ (with a view to), cf. Thucyd. vi. 28, ἐπὶ δῆμου καταλύεις ἡ περικοπὴ γένοιστο.

⁶⁰ ἐπειδὴ ὁμολογήσαιτο. This is the optative of indefinite frequency. Cf. Xen. Anab. I. v. 2, οἱ δοι εἴπει τις δίωκος, εἰστήκεσαν. If the indicative were used here, it would limit the remark to some one particular occasion. Cf. Thucyd. vi. 18, ἐπειδὴ γε καὶ ξενωμόσαμεν. Xenophon's de-

fence supposes the passage of Hesiod to be explained as follows: no real, genuine work (by which is understood work that does good) is a disgrace. But this is not what Hesiod meant.

⁶¹ Ὁδυσσεύς. See Il. ii. 188. Ulysses was polite to the great men, and rude to the little; and the connexion of Socrates with Critias and Alcibiades strengthened the suspicion of his anti-democratical bias.

⁶² τοὺς δημότας καὶ πένητας.

δού ταῦτ' ἔλεγε· καὶ γὰρ ἑαυτὸν οὕτω γέ φέτο δεῶ παιέσθαι· ἀλλ' ἔφη δὲν τοὺς μήτε λόγῳ μήτ' ἔργῳ ὠφελίμους ὄντας, μήτε στρατεύματι μήτε πόλει μήτε αὐτῷ τῷ δῆμῳ, εἰ τι δέοι, βοηθεῖν ἵκανούς, ἀλλως τ' ἐὰν⁶³ πρὸς τούτῳ καὶ θρασεῖς ὡσι, πάντα τρόπον κωλύεσθαι, καν πάντι πλούσιοι τυγχάνωσιν ὄντες.)

60. Ἀλλὰ Σωκράτης γε τάναντία τούτων φανερὸς ἦν καὶ δημοτικὸς καὶ φιλάνθρωπος ὃν ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς⁶⁴ καὶ ἀστοὺς καὶ ξένους λαβὼν οὐδένα πώποτε μισθὸν· τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ· ὃν τινὲς μίκρᾳ μέρῃ παρέκεινον προίκα λαβόντες πολλοῦ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἥσαν, ὥσπερ ἐκεῖνος, δημοτικοί· τοῖς γὰρ μὴ ἔχονσι χρήματα διδόναι οὐκ ἥθελον διαλέγεσθαι. 61. Ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους⁶⁵ κόσμου τῇ πόλει παρεῖχε πολλῷ μᾶλλον ἢ Λίχας τῇ Λακεδαιμονίῳ, δις ὄνομαστὸς ἐπὶ τούτῳ γέγονε. Λίχας μὲν γὰρ ταῖς γυμνοπαιδίαις⁶⁶ τοὺς ἐπιδημοῦντας ἐν Λακεδαιμονίῳ ξένους ἐδείπνιζε· Σωκράτης

For the single article, see note on I. i. 19. Also for the imperfect, ἀν φέτο, see note on I. i. 5.

⁶³ ἄλλως τ' ἐὰν ὡσι. A commoner form is ἄλλως τε καὶ ἐάν, “and especially if.” Here the sense is, “and otherwise than this, if they are besides rash as well.” Cf. Thucyd. vi. 72, οὐ μέντοι τοσοῦτόν γε λειφθῆναι δύον εἰκὸς είναι, ἄλλως τε τοῖς πρώτοις ἀνταγωνισαμένους. Of course here the hypothetical clause ἐὰν θρασεῖς ὡσι replaces an adjectival one, τοὺς μὴ ἵκανούς.

⁶⁴ ἐπιθυμητὰς. “Desirous (of his company).” Cf. I. ii. 5, τοὺς ἑαυτοῦ ἐπιθυμοῦντας. Below, τῶν δαυτοῦ is a partitive genitive, “he aided all liberally with por-

tions of what belonged to himself.” The construction is like that of μεταδίδωμι. Cf. Herod. i. 143, μεταδοῦναι αὐτοῦ μηδαμοῖσι ἄλλοισι.

⁶⁵ πρὸς τοὺς ἄλλους ἀνθρώπους. “Extending even to the rest of the world.” Eἰς is also used in this way. Cf. Plato, Symp. 179 B, “Ἀλκηστής ἵκανὴν παρέχεται μαρτυρίαν εἰς τοὺς Ἑλλήνας.

⁶⁶ ταῖς γυμνοπαιδίαις. A festival at Sparta when boys danced round the statues of Latona, Artemis, and Apollo, in memory of the heroes who fell in the combat at Thyrea, when Othryades gained the victory for his countrymen.

δὲ διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανῶν τὰ μέγιστα⁶⁷ πάντας τοὺς βουλομένους ὡφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

62. Ἐμοὶ μὲν δὴ⁶⁸ Σωκράτης τοιοῦτος ὧν ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. Καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἀν τις τοῦθ' εὔροι. Κατὰ γὰρ τοὺς νόμους, ἐάν τις φανερὸς γένηται κλέπτων ἢ λαποδυτῶν ἢ βαλαντιομάνη τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ιεροσυλῶν, τούτοις θάνατός ἔστιν ἡ ζημία· ὧν ἐκεῖνος πάντων ἀνθρώπων πλεῖστον ἀπείχεν.

63. Ἀλλὰ μὴν τῇ πόλει γε⁶⁹ οὔτε πολέμου κακῶς συμβάντος, οὔτε στάσεως οὔτε προδοσίας, οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος ἐγένετο. Οὐδὲ μὴν⁷⁰ ἵδιᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν, οὔτε κακοῖς περιέβαλεν ἀλλ' οὐδὲ αἰτίαν τῶν ἐιρημένων οὐδενὸς πώποτ' ἔσχε. 64. Πῶς οὖν ἔνοχος ἀν εἴη τῇ γραφῇ; δις ἀντὶ μὲν τοῦ⁷¹ μὴ νομίζειν θεούς, ὡς ἐν τῇ γραφῇ γέγραπτο, φανερὸς ἦν θεραπεύων τοὺς θεούς

⁶⁷ τὰ μέγιστα. This is really a cognate accusative after ὡφέλει, being equivalent to ὡφέλει πάντας τοὺς βουλομένους τὰ μέγιστα ὡφελήματα. Below ποιῶν seems less natural than ποιήσας. The sense however must be, that Socrates dismissed his associates in the midst of attempts to improve them.

⁶⁸ Ἐμοὶ μὲν δῆ. These words seem to have no clause with δέ or an equivalent answering to them. The antithesis suggested by the sentence is τοῖς δὲ ἄλλοις ἄλλως &ν δοκοίη.

⁶⁹ Ἀλλὰ μὴν τῇ πόλει γε. “But most assuredly (as an undoubted fact) to the city at all events,” as contrasted with ἵδιᾳ below; where ἵδιᾳ itself is again contrasted with πόλει, very much on the same

principle as the double καὶ in such cases as εἰ τις καὶ ἄλλος, καὶ οὐτος.

⁷⁰ Οὐδὲ μήν. The distinction between οὐδέ and οὔτε is clearly seen here. Οὐδέ connects one sentence with a preceding one; οὔτε . . . οὔτε are used when “neither . . . nor” is required. When οὐδέ qualifies a single word, it means “not even.”

⁷¹ δις ἀντὶ μὲν τοῦ κ.τ.λ. For the use of δις or δοτης, emphatically “a man who,” cf. Soph. Ajax 457, καὶ νῦν τι χρὴ δρᾶν, δοτης ἐμφανῶς θεοῖς ἔχθαιρουμαι. With respect to γέγραπτο and the omitted augment, Kühner observes that this occurs sometimes when a long vowel precedes (as here, γραφῆ).

μάλιστα τῶν ἄλλων ἀνθρώπων ἀντὶ δὲ τοῦ διαφθειρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν γράπατο, φανερὸς ἦν τῶν συνόντων⁷² τοὺς πόνηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ὃ πόλεις τε καὶ οἰκοι εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

CHAPTER III.

I. Ως δὲ δὴ καὶ ὡφελεῖν⁷³ ἐδόκει μοι τοὺς ξυνόντας τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος, τούτων δὴ γράψω ὅπόσα ἀν διαμνημονεύσω. Τὰ μὲν τοίνυν⁷⁴ πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν καὶ λέγων ἥπερ ἡ Πυθία ὑποκρίνεται τοῖς ἐρωτῶσι, πῶς δεῖ ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θεραπείας ἢ περὶ ἄλλου τινὸς τῶν τοιούτων ἥ τε γὰρ Πυθία νόμῳ πόλεως ἀναιρεῖ ποιοῦντας⁷⁵ εὔσεβῶς ἀν ποιεῖν, Σωκράτης τε οὕτως καὶ αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρήνει, τοὺς δὲ ἄλλως πως ποιοῦντας περιέργους καὶ ματαίους ἐνόμιζεν εἶναι. 2. Καὶ εὑχέτο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγαθὰ διδόναι, ως τοὺς θεοὺς

⁷² τῶν συνόντων. This depends on the *τοὺς πόνηρὰς ἐπιθυμίας ἔχοντας*, “those of his associates who,” &c. In this and similar cases with relatives, the genitive stands first generally. Cf. Thucyd. iii. 39, *τῶν δὲ πόλεων αἱς ἀν μάλιστα εὐπραξίᾳ ἔλθη*, and iv. 80, *αὐτῶν δοσοὶ ἄξιοῦσιν κ.τ.λ.*

⁷³ καὶ ὡφελεῖν. Socrates not only did not corrupt his associates (*τοὺς νέους διαφθείρων*, I. 1 1), he actually did the reverse, for he improved them.

⁷⁴ Τὰ μὲν τοίνυν. To this is

opposed διαίτη δέ in § 5. Below, for ὑποκρίνεσθαι cf. Herod. i. 78, *ἡ Πυθία ὑπεκρίνατο τοῖσι Λυδοῖσι*. The same word is found in Thucyd. vii. 44, but there ἀποκρίνεσθαι is a various reading, and is a far commoner word.

⁷⁵ ποιοῦντας. Not “those who act,” for the article would be used, but the people already mentioned are referred to; “if they act, they would do,” &c. Below, after παρήνει, add οὕτως ποιεῖν.

κάλλιστα εἰδοτας⁷⁶, ὅποια ἀγαθά ἔστι τοὺς δὲ εὐχομένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὔχεσθαι, ἢ εἰ κύβελαν ἢ μάχην ἢ ἄλλο τι εὔχοιντο τῶν φανερῶν ἀδήλων ὅπως ἀποβήσοιτο. 3. Θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἤγειτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων οὕτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν⁷⁷, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον πολλάκις γὰρ ἀν αὐτοῖς τὰ παρὰ τῶν πουηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα· οὕτ’ ἀν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πουηρῶν μᾶλλον ἦν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν ἀλλ’ ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρειν. Ἐπαινέτης δ’ ἦν καὶ τοῦ ἔπους τούτου·

Κἀδ δύναμιν⁷⁸ δὲ ἔρδειν ιέρ’ ἀθανάτοισι θεοῖσι·

καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Κἀδ δύναμιν⁷⁹

⁷⁶ ὡς εἰδότας. Cf. I. ii. 20, ὡς τὴν μὲν τῶν χρηστῶν κ.τ.λ. For the general sentiment compare Juv. x. 347, “Permitte ipsis expendere numinibus, quid Conveniat nobis, rebusque sit utile nostris. Nam pro jucundis aptissima quaesque dabunt Di, Carior est illis homo quam sibi.” Also Plato, Alcib. ii. 148 C, οἱ Λακεδαιμόνιοι ἐκδοστοτε εὐχὴν εὔχονται, τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς τοὺς θεοὺς διδόναι κελεύοντες, and that dialogue generally.

⁷⁷ ἔφη καλῶς ἔχειν. There is no ἄν required with ἔχειν, because καλὸν ἦν and the like phrases are used without ἄν, just as the Latins said “longum erat.” This

sentence can be put into English with a similar idiom, “if they really rejoiced . . . it was a bad thing for them.” In fact, as Kühner remarks, the ἄν might have been omitted below in ἄξιος ἀν εἶναι for the same reason.

⁷⁸ Κἀδ δύναμιν. Hesiod, Oper. et Dies 336. For the repetition of πρὸς with τὴν ἄλλην, see note on περὶ φίλων, I. ii. 53. Here φίλους and ξένους are put together as forming one idea opposed to τὴν ἄλλην δίαιταν.

⁷⁹ τὴν Κἀδ δύναμιν. That is, τὴν παραίνεσιν Κἀδ δύναμιν ἔρδειν εἶναι καλὴν παραίνεσιν. It might have been also expressed by τῷ.

έρδειν. 4. Εἰ δέ τι δόξειεν⁸⁰ αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἡττον ἀν ἐπείσθη παρὰ τὰ σημαινόμενα ποιῆσαι, ή εἴ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἥγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρῶν κατηγόρει, οἵτινες παρὰ τὰ παρὰ τῶν θεῶν σημαινόμενα ποιοῦσί τι φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις⁸¹ ἀδοξίαν. Αὐτὸς δὲ πάντα τὰνθρώπινα ὑπερεώρα πρὸς τὴν παρὰ τῶν θεῶν ξυμβουλίαν.

5. Διαίτη δὲ τήν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, ή χρώμενος ἄν τις, εἰ μή τι δαιμόνιον εἶη, θαρραλέως καὶ ἀσφαλῶς διάγοι καὶ οὐκ ἀν ἀπορήσει τοσαύτης δαπάνης. Οὕτω γάρ εὔτελὴς ἦν, ὥστ' οὐκ οἶδ', εἴ τις οὗτως ἀν ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν⁸² τὰ Σωκράτει ἀρκοῦντα· σίτῳ μὲν γάρ τοσούτῳ ἔχρητο, δσον ἡδέως ἥσθιε· καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἦει, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου δψον αὐτῷ εἶναι.

⁸⁰ Εἰ δέ τι δόξειεν. This optative is not to be confounded with the pure hypothetical optative in such cases as *εἰ ξχοι διδοίη* ἄν, for *ἐπείσθη* ἄν would not be a natural sequence. But it is really equivalent to an optative of indefinite frequency, like *ἐπειδὴ δομολογήσαιτο* in I. ii. 57. Below, *ἐπειδεῖν* is “tried to persuade him.”

⁸¹ παρὰ τοῖς ἀνθρώποις. The meaning of παρά is distinct from that of the same preposition in the line before. It is here, “the disrepute existing amongst men;” the other, “the indications sent from the gods.” Below, for the comparative force of πρὸς, see I. ii. 52 (*εἶναι πρὸς έαυτόν*).

⁸² οἵτε μὴ λαμβάνειν. The difference between οἵτε οὐκ and οἵτε μὴ is here clearly marked. The former is naturally found when an indicative follows, for

the negative result is then asserted to have followed as a matter of fact. With οἵτε μὴ and an infinitive the result is not asserted to have followed; there is only stated a capability of its following from the premises. Socrates was frugal; there was a positive consequence of this, viz. ignorance on Xenophon's part of the possibility of any man not having at least thus much; this is οἵτε οὐκ οἶδα. A man could hardly be conceived working little enough not to receive, if he did work, thus much: this is οἵτε μὴ λαμβάνειν. It is to be observed that οἵτε with an infinitive does not preclude the actual occurrence of the event; but it does not distinctly assert its occurrence, only its possible occurrence.

ποτὸν δὲ πᾶν ἥδὺ ἦν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ διψώῃ. 6. Εἰ δέ ποτε κληθεὶς ἐθελήσειεν ἐπὶ δεῖπνον ἐλθεῖν, ὅ τοις πλεόστοις ἐργωδέστατον ἔστιν, ὡστε φυλάξασθαι τὸ ὑπέρ τὸν καιρὸν ἐμπίπλασθαι, τοῦτο ῥάδιος πάνυ ἐφυλάττετο· τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι τὰ πεθούντα μὴ πεινῶντας ἐσθίειν μηδὲ διψῶντας πίνειν καὶ γὰρ τὰ λυμανόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταῦτ' ἔφη εἶναι. 7. Οἰεσθαὶ δὲ ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὃς ποιεῖν τοιούτοις πολλοῖς δειπνάζουσαν τὸν δὲ Ὁδυσσέα Ἐρμοῦ τε ὑποθημοσύνη καὶ αὐτὸν ἐγκρατῆ ὄντα⁸³, καὶ ἀποσχόμενον τὸ ὑπέρ τὸν καιρὸν τῶν τοιούτων ἅπτεσθαι, διὰ ταῦτα οὐδὲ γενέσθαι ὥν⁸⁴.]

8. Τοιαῦτα μὲν περὶ τούτων ἔπαιξεν ἄμα σπουδάζων ἀφροδισίων δὲ παρήνει τῶν καλῶν ἵσχυρῶς ἀπέχεσθαι· οὐ γὰρ ἔφη ῥάδιον εἶναι τῶν τοιούτων ἀπτόμενον σωφρονεῖν. Ἄλλὰ καὶ Κριτόβουλόν⁸⁵ ποτε τὸν Κρίτωνος πυθόμενος ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα, παρόντος τοῦ Κριτοβούλου, ἥρετο Ζενοφῶντα. 9. Εἰπέ μοι, ἔφη, ὁ Ζενοφῶν, οὐ σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν σωφρονικῶν⁸⁶ ἀνθρώπων μᾶλλον ἢ τῶν θρασέων, καὶ τῶν προνοητικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ριψοκινδύνων; Πάνυ μὲν οὖν, ἔφη ὁ

⁸³ αὐτὸν ἐγκρατῆ ὄντα. This participial clause corresponds to the dative ὑποθημοσύνη, by a variation of expression very common. For the construction below, ἀποσχόμενον τὸ ὑπέρ κ.τ.λ., instead of the genitive, cf. Plato, Repub. 354 B, οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν. Thucyd. v. 25 has ἀπέσχοντο μὴ στρατεῦσαι.

⁸⁴ οὐδὲ γενέσθαι ὥν. “Did not so much as ever become a pig.” The companions of Ulysses did become swine, although after-

wards restored to their human shape: Ulysses escaped altogether. Below, τῶν καλῶν ἀφροδισίων is “beautiful objects of affection.”

⁸⁵ Κριτόβουλον. The idiom of our language would naturally lead us to make this the subject of the secondary clause. The Greek idiom makes it the object of πυθόμενος in the primary one.

⁸⁶ τῶν σωφρονικῶν. “One of the,” &c. Cf. Plato, Gorg. 458 A, ἔγώ δὲ τίνων εἰμί; τῶν ἥδεως μὲν ἀν ἐλεγχθέντων.

Ξενοφῶν. Νῦν τοίνυν νόμιζε αὐτὸν θερμουργότατον εἶναι καὶ λεωργότατον οὗτος κἀν⁸⁷ εἰς μαχαίρας κυβιστήσειε, κἀν εἰς πῦρ ἀλοιτο. 10. Καὶ τί δή⁸⁸, ἔφη ὁ Ξενοφῶν, ἵδων ποιοῦντα, τοιαῦτα κατέγνωκας αὐτοῦ; Οὐ γάρ οὗτος, ἔφη, ἐτόλμησε τὸν Ἀλκιβιάδου νὺν φιλῆσαι, διητα εὐπροσωπότατον καὶ ώραιότατον; 'Αλλ' εἰ μέντοι⁸⁹, ἔφη ὁ Ξενοφῶν, τοιοῦτόν ἐστι τὸ ρίψοκίνδυνον ἔργον, κἀν ἐγὼ δοκῶ μοι τὸν κίνδυνον τοῦτον ὑπομεῖναι. 11. 'Ω τλῆμοι, ἔφη ὁ Σωκράτης, καὶ τι ἀν οἵει παθεῖν καλὸν φιλῆσας; ἀρ' οὐκ ἀν⁹⁰ αὐτίκα μάλα δοῦλος μὲν εἶναι ἀντ' ἐλευθέρου; πολλὰ δὲ δαπανᾶν εἰς βλαβερὰς ἡδονάς; πολλὴν δὲ ἀσχολίαν ἔχειν τοῦ ἐπιμεληθῆναι τινος καλοῦ κάγαθοῦ; σπουδάζειν δ' ἀναγκασθῆναι ἐφ' οἷς οὐδὲ ἀν μαινόμενος σπου-

⁸⁷ οὗτος κἄν. There seems to be no connecting particle here, because *οὗτος* is emphatic. Cf. Plato, Repub. 340 B, *τὸ τοῦ κρείττονος ξυμφέρον* ἔλεγεν δὴ γένετο δ κρείττων αὐτῷ ξυμφέρειν τοῦτο ποιητέον εἶναι, where Stallbaum says, "cum majore vocis intentione pronuntiandum est."

⁸⁸ Καὶ τί δή. The force of *καὶ* is to be noticed. It is used in this position with interrogatives when something of surprise or indignation is conveyed. Cf. III. ix. 12, καὶ πῶς δν, ἔφη, ἐξείη μὴ τείθεσθαι ἐπικειμένης γε ζημίας. It is very common in the tragic writers. On the other hand, *πῶς καὶ* only asks for further information, without any of the sentiment expressed in *καὶ πῶς*. Here the order is, *καὶ ἵδων (αὐτὸν) ποιοῦντα τί κατέγνωκας αὐτοῦ*. For this use of *τίς*, whereby the question is reserved to some distance in the sentence, cf. II. ii. 1, *καταμεράθηκας οὖν τοὺς τί ποιοῦν-*

τας τὸ δινομα τοῦτο ἀποκαλοῦσιν: Translate, "What have you known him do, that you think so poorly of him?"

⁸⁹ 'Αλλ' εἰ μέντοι. Cf. II. i. 12, where the particles seem clearly to mean, "but if in good truth." Cf. Plato, Phædo 68 B, οὐ πολλὴν ἀν ἀλογία εἴη: πολλὴ μέντοι εῆ Δία. This is in accordance with its derivation, "for one thing (μέν), this" (*τῷ*).

⁹⁰ δρ' οὐκ ἄν. That is, οὐκ οἵει εἶναι ἄν κ.τ.λ. Below, *ἀσχολίαν πολλὴν ἔχειν* means, "to have no time for." The genitive seems to be one of general relationship, so that the real force of the sentence is, "to have entire want of leisure in the matter of paying attention to." It seems like a construction in Thucyd. vii. 21, *ξυνέπειθεν τοῦ μὴ ἀθυμεῖν*, "persuaded them in the matter of not being despondent." 'Ασχολία ποιεῖν, τοῦ ποιεῖν, τῷ ποιεῖν, εἰς τὸ μὴ ποιεῖν, are all found.

δάσειεν ; 12. Ὡ Ήράκλεις, ἔφη ὁ Ξενοφῶν, ὡς δεινήν τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι. Καὶ τοῦτο, ἔφη ὁ Σωκράτης, θαυμάζεις ; οὐκ οἰσθα, ἔφη, τὰ φαλάγγια, οὐδὲ ἡμιωβολιαῖα τὸ μέγεθος ὅντα, προσαγάμενα μόνον τῷ στόματι ταῖς τε ὁδύναις ἐπιτρίβει τοὺς ἀνθρώπους, καὶ τοῦ φρονεῖν⁹¹ ἔξιστησιν ; Ναὶ μὰ Δί, ἔφη ὁ Ξενοφῶν· ἐνίησι γάρ τι τὰ φαλάγγια κατὰ τὸ δῆγμα. 13. Οἱ μωρέ, ἔφη ὁ Σωκράτης, τοὺς δὲ καλοὺς⁹² οὐκ οἴει φιλοῦντας ἐνιέναι τι, ὅτι σὺ οὐχ ὄρᾶς ; οὐκ οἰσθ', ὅτι τοῦτο τὸ θηρίον, δὲ καλοῦσι καλὸν καὶ ὠραῖον, τοσούτῳ δεινότερόν ἐστι τῶν φαλαγγίων, ὅσῳ⁹³ ἐκεῖνα μὲν⁹⁴ ἀψάμενα, τοῦτο δὲ οὐδὲ ἀπτόμενον, ἐὰν δέ τις αὐτὸς θεᾶται, ἐνίησι τι καὶ πάνυ πρόσωθεν τοιούτου, ὥστε μαίνεσθαι ποιεῖν ; Ἰσως δὲ καὶ οἱ Ἔρωτες τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ πρόσωθεν οἱ καλοὶ τιτρώσκουσιν. Ἀλλὰ συμβουλεύω σοι, ὡς Ξενοφῶν, ὅπόταν ἵδης τινὰ καλόν, φεύγειν προτροπάδην σοὶ δέ, ὡς Κριτόβουλε, συμβουλεύω ἀπειναυτίσαι μόλις γὰρ

⁹¹ καὶ τοῦ φρονεῖν. Cf. II. i. 4, ἔξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι.

⁹² τοὺς δὲ καλούς. A clause must be supplied to account for the δέ, such as τὰ μὲν φαλάγγια οἴει ἐνιέναι τι, τοὺς δὲ καλούς κ.τ.λ.

⁹³ τοσούτῳ . . . ὅσῳ. The real proportion to be expressed would properly be conveyed by a comparative in both clauses. “This creature is cleverer than spiders, in whatever proportion it is harder to produce their effect without touching, than whilst touching.” But here the second part of the enunciation contains only a statement of the different conditions under which the same result follows. Kühner quotes a similar

passage from Plato, Euthyph. 11 D, κινδυνεύω δεινότερος γεγονέναι δοσφ δ μὲν τὰ αὐτοῦ μόνα ἔτοιει οὐ μένοντα, ἐγὼ δὲ καὶ τὰ ἀλλότρια.

⁹⁴ ἐκεῖνα μέν. It will be noticed that ἐκεῖνος refers to the last mentioned (φαλάγγια) instead of the more remote. But οὗτος is required for the immediate subject of the sentence (*τοῦτο τὸ θηρίον*) for the sake of emphasis. See IV. iii. 10. The difference of tense in ἀψάμενα and ἀπτόμενον is natural enough: they produce their effect after touching; this, without even attempting to touch at all, but if a person only so much as looks at it. Throughout the remainder of the sentence καὶ means “even.”

ἀν ἵσως ἐν τοσούτῳ χρόνῳ τὸ δῆγμα ὑγιῆς γένοιο.
 14. Οὕτω δὴ καὶ ἀφροδισιάζειν τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς ἀφροδίσια φέτο χρῆναι πρὸς τοιαῦτα, οἴα, μὴ πάνυ μὲν δεομένου⁹⁵ τοῦ σώματος, οὐκ ἀν προσδέξαιτο ἡ ψυχή, δεομένου δέ, οὐκ ἀν πράγματα παρέχοι.)

Αὐτὸς δὲ πρὸς ταῦτα φανερὸς ἦν οὕτω παρεσκευασμένος, ὥστε ῥᾶσιν ἀπέχεσθαι τῶν καλλίστων καὶ ὠραιοτάτων ἡ οἱ ἄλλοι τῶν αἰσχίστων καὶ ἀωροτάτων.

15. Περὶ μὲν δὴ βρώσεως καὶ πόσεως καὶ ἀφροδισίων οὕτω κατεσκευασμένος ἦν καὶ φέτο οὐδὲν ἀν ἡττον ἀρκούντως ἥδεσθαι τῶν πολλὰ ἐπὶ τούτοις πραγματευομένων, λυπεῖσθαι δὲ πολὺ ἔλαττον.

CHAPTER IV.

1. Εἰ δέ τινες Σωκράτην νομίζουσιν, ὡς ἔνιοι γράφουσί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι⁹⁶, προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δὲ ἐπ' αὐτὴν οὐχ ἰκανόν· σκεψάμενοι μὴ μόνον⁹⁷ ἀ ἐκεῖνος κολαστηρίου ἔνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἥλεγχεν, ἀλλὰ καὶ ἀ λέγων συνημέρευε τοῖς συνδιατρίβουσι, δοκιμαζόντων, εἰ ἰκανὸς ἦν βελτίους ποιεῖν τοὺς συνόντας. 2. Λέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου

⁹⁵ μὴ πάνυ μὲν δεομένου. “Supposing the body not to be urgently in need of them.” Below, in περὶ μὲν δὴ βρώσεως, the μὲν is answered by δέ in the next section, εἰ δέ τινες.

⁹⁶ τεκμαιρόμενοι. “Merely guessing,” not forming any careful opinion on well-grounded evidence.

⁹⁷ μὴ μόνον κ.τ.λ. As the

sentence is an imperative one (δοκιμαζόντων) μὴ is required, not οὐ. Socrates cross-questioned all who put forward great pretensions of superior knowledge, with the view of exposing these pretensions and bringing all such pretenders to shame. This is the meaning of κολαστηρίου ἔνεκα.

διαλεγομένου πρὸς Ἀριστόδημον⁹⁸ τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὕτε θύοντα τοῖς θεοῖς οὕτε μαντικὴ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα· Εἰπέ μοι, ἔφη, ὁ Ἀριστόδημε, ἔστιν οὗστινας⁹⁹ ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; "Εγωγε, ἔφη. 3. Καὶ ὅς¹⁰⁰. Λέξον ἡμῖν, ἔφη, τὰ ὄνόματα αὐτῶν. "Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει" Ομηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιίᾳ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. 4. Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδωλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι ή οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά; Πολύ, νὴ Δία, οἱ ζῶα, εἴπερ γε¹ μὴ τύχῃ τινὶ, ἀλλὰ ὑπὸ γνώμης ταῦτα γίγνεται. Τῶν δὲ ἀτεκμάρτως ἔχοντων, ὅτου ἔνεκα ἔστι, καὶ τῶν φαινερῶς ἐπ' ὀφελείᾳ ὄντων, πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὀφελείᾳ γιγνούμενα γνώμης ἔργα εἶναι. 5. Οὔκουν δοκεῖ σοι ὁ ἔξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὀφελείᾳ προσθεῖναι αὐτοῖς δι' ὧν αἰσθάνονται ἔκαστα, ὀφθαλμοὺς μέν,

⁹⁸ Ἀριστόδημον. Aristodemus is mentioned by Plato (Symp. 173 B); he was little, shoeless, and a special admirer of Socrates, and one of his most constant associates.

⁹⁹ οὗστινας. Sometimes the verb in this form is plural (but not so generally). Cf. Thucyd. vi. 88, σῆτὸν τε κατεκόμιζον τῷ στρατεύματι καὶ εἰσιν οἱ καὶ χρημάτα, whence it is seen that the verb is always present. Propertius imitates this, III. ix. 17,—

Est quibus Eleæ concurrit
palma quadrigæ,
Est quibus in celeres gloria
nata pedes.

¹⁰⁰ Καὶ ὅς. "And he." The relative is sometimes used for the demonstrative. Cf. Plato, Theages 129 B, καὶ ὅς ἔπεσχε. It is very common in the phrase η δὲ θς, "he said," in Plato.

¹ εἴπερ γε. "If at least." There is no doubt implied any more than by "siquidem" in Latin, and therefore the indicative mood follows. Below, πρέπει μέν implies a suppressed clause with δέ, to the effect that another explanation might be conceived as possible, although the given one was almost sure to be right.

ῶστε ὄρâν τὰ ὄρατά², ὡτα δέ, ὕστε ἀκούειν τὰ ἀκουστά: ὁσμῶν γε μήν³, εἰ μὴ ῥῦνες προσετέθησαν, τί ἀν ήμιν ὅφελος ἦν; τὸς δ' ἀν αἰσθησις ἦν γλὺκέων καὶ δρυμέων καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλώττα τούτων γνώμων ἐνειργάσθη; 6. Πρὸς δὲ τούτοις οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργον ἔοικεναι, τό, ἐπεὶ ἀσθενῆς μέν⁴ ἔστιν ὅψις, βλεφάρους αὐτὴν θυρῶσαι, ἢ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέη, ἀναπετάννυται, ἐν δὲ τῷ ὑπνῳ συγκλείεται; ὡς δ' ἀν⁵ μηδὲ ἄνεμοι βλάπτωσιν, ἡθμὸν βλεφαρίδας ἐμφύσαι· ὅφρύσι τε ἀπογεισθαι τὰ ὑπὲρ τῶν ὄμμάτων, ὡς μηδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῆ· τὸ δὲ τὴν ἀκοήν δέχεσθαι μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποτε καὶ τοὺς μὲν πρόσθεν ὁδόντας πᾶσι ζώοις οἴους τέμνειν εἶναι,

² ὕστε δρâν τὰ δρατά. This of course is the famous argument from final causes. Put forward by Socrates, it has never lost its influence, although warmly assailed in the present day, on what seem to me very insufficient grounds. (See a paper by Dr. Whewell, in Macmillan's Magazine for March, 1866, on Compte.)

³ ὁσμῶν γε μήν. "Assuredly of smells, at all events." The particles *γε μήν* imply that *here* at all events, beyond any doubt, the principle enunciated holds. So I. vi. 6, τὰ γε μήν ἴματια κ.τ.λ. Below, as *προσετέθησαν* is the aorist, there would have been an aorist in the second clause, but the verb *ἔλναι* not having one, the imperfect does double work.

⁴ ἐπεὶ ἀσθενῆς μέν. The construction is apparently not finished in the way at first intended, and therefore no clause answers to this.

⁵ ὡς δ' ἢν. What *ἢν* means

with relatives (*ὅς, δστις, δσος κ.τ.λ.*) is clear enough; it adds an indefinite comprehensiveness, like "*cunque*" in Latin. But it is not clear what *ὡς ἢν, δπως ἢν* mean. One would expect the same indefinite notion to be conveyed by these phrases. If so, the sense here may be, "in order that the very winds may do no harm, in whatever way it may be conceived as able to be done," i. e. "may not by any possibility do harm." In Soph. Philoct. 129 there is *ναυκλήρου τρόποις μορφὴν δολώσας ὡς ἢν ἀγνοια προσῆ*, "that want of recognition, in whatever way it is possible, may be gained." If so, *ὡς ἢν* conveys a stronger meaning than *ὅς*, and the event is regarded as more certain to follow. If *ὡς ἢν* were translated by its original meaning, "in whatever possible way," the result would amount to what I have said.

τοὺς δὲ γομφίους οῖους παρὰ τούτων δεξαμένους λει-
αίνειν καὶ στόμα μέν, δι' οὐ⁶ ὧν ἐπιθυμεῖ τὰ ζῶα
εἰσπέμπεται, πλησίον ὁφθαλμῶν καὶ ρινῶν καταθέναι·
ἐπεὶ δὲ τὰ ἀποχώροῦντα δυσχερῆ, ἀποστρέψαι τοὺς
τούτων ὄχετοὺς καὶ ἀπενεγκεῖν γάρ δυνατὸν πρόσωτάτῳ
ἀπὸ τῶν αἰσθήσεων ταῦτα οὕτω προνοητικῶς πεπραγ-
μένα ἀπορεῖς πότερα τύχης ή γνώμης ἔργα ἔστιν;
7. Οὐ μὰ τὸν Διόν, ἔφη, ἀλλ' οὕτω γε σκοπουμένῳ πάντι
ἔοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου
τεχνήματι⁷. Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνο-
ποιίας, ἐμφῦσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκ-
τρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν,
μέγιστον δὲ φόβον τοῦ θανάτου; Ἀμέλει καὶ ταῦτα
ἔοικε μηχανήμασί τινος ζῶα εἶναι βουλευσαμένου.

8. Σὺ δὲ σαυτὸν δοκεῖς τι φρόνιμον ἔχειν; Ἐρώτα
γοῦν καὶ ἀποκρινοῦμαι. Ἄλλοθι δὲ οὐδαμοῦ οὐδὲν
οἴει φρόνιμον εἶναι καὶ ταῦτα εἰδώς, ὅτι γῆς τε μικρὸν
μέρος ἐν τῷ σώματι πολλῆς οὔστης ἔχεις καὶ ὑγροῦ
βραχὺ πολλοῦ ὄντος, καὶ τῶν ἄλλων δήπου μεγάλων
ὄντων ἐκάστου μικρὸν μέρος λαβόντι τὸ σώμα συνήρ-
μοσται σοι; νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα⁸ σὲ
εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ τάδε τὰ ὑπερ-
μεγέθη καὶ πλῆθος ἀπειρα δι' ἀφροσύνην τινὰ, ὡς οἴει,
εὐτάκτως ἔχειν; 9. Μὰ Διόν⁹. οὐ γὰρ ὄρῳ τοὺς κυρίους

⁶ δι' οὐ. The construction is δι' οὐ (ταῦτα) ὧν τὰ ζῶα ἐπιθυμεῖ, εἰσπέμπεται, a sentence apparently easy, but, as a matter of fact, continually mistranslated. Below, with δυσχερῆ supply ἔστιν.

⁷ ᔾοικε τεχνήματι. Cf. Plato, Repub. 508 D, ᔾοικεν αὖ νοῦν οὐκ ἔχοντι. Of course σκοπουμένῳ has nothing to do with τεχνήματι. It is but a dative of the indirect object. Cf. Tacitus, Germ. 6. "in

universum sestimenti plus penes peditem roboris."

⁸ οὐδαμοῦ ὄντα. "But do you think you have carried off bodily as it were (*συναρπάσαι*) intellect alone, existing nowhere else than in you?" "that intellect is the only thing you have carried off?"

⁹ Μὰ Διόν. This clearly means, "Well, I do think so. I think that intellect is nowhere else but in man." The words refer back to νοῦν δὲ μόνον οὐδαμοῦ

ῶσπερ τῶν ἐνθάδε γιγνομένων τοὺς δημιουργούς. Οὐδὲ γάρ¹⁰ τὴν ἑαυτοῦ¹¹ σύ γε ψυχὴν ὁρᾶς, ἢ τοῦ σώματος κυρία ἐστίν· ὕστε κατά γε τοῦτο ἔξεστί σοι λέγειν, ὅτι οὐδὲν γνώμῃ, ἀλλὰ τύχῃ πάντα πράττεις. Καὶ ὁ Ἀριστοδημος· 10. Οὗτοι ἔφη, ἐγώ, ὡς Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἥγοῦμαι ἡ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. Οὐκούν, ἔφη, ὅσφ¹² μεγαλοπρεπέστερον ἀξιοῦ σε θεραπεύειν, τοσούτῳ μᾶλλον τιμητέον αὐτό; 11. Εὖ ἵσθι, ἔφη, ὅτι εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἀν ἀμελοίην αὐτῶν. "Επειτ' οὐκ οἴει φροντίζειν; οἱ πρῶτον μὲν¹³ μόνον τῶν ζώων ἀνθρωπον ὄρθὸν ἀνέστησαν ἡ δὲ ὄρθότης καὶ προορᾶν πλεῖον ποιεῖ δύνασθαι καὶ τὰ ὑπερθεν μᾶλλον θεᾶσθαι καὶ ἥττον κακοπαθεῖν· καὶ ὅψιν καὶ ἀκοὴν καὶ στόμα ἐνεποίησαν ἔπειτα¹⁴

δυτα δοκεῖσι συναρπάσαι. Kühner quotes IV. vi. 10, Χρήσιμον ἔρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνθράκαν; Μὰ Δία (οὐ πρὸς τὰ ἐλάχιστα), πρὸς τὰ μέγιστα μὲν οὖν. The man does not see the masters of the great heavenly bodies, and so he believes them to be destitute of order.

¹⁰ Οὐδὲ γάρ. The γάρ refers to a clause implied, "your argument is nothing," or the like. Cf. II. i. 2, οὐκοῦν τὸ μὲν βούλεσθαι, εἰκὸς παραγγίνεσθαι; εἰκὸς γάρ. That is, καλῶς ξλεξας, or something of the kind.

¹¹ τὴν ἑαυτοῦ. Cf. II. i. 30, ταιδεύεις τὸν ἑαυτῆς φίλους. The pronoun of the third person is here used with the second person of the verb. Kühner remarks that this is only possible when the notion of "self" is so prominent, that the mere distinction of persons is lost sight of. In II. i. 31, ἑταίρου ἑαυτῆς ἀνήκοος εἰ,

this looks a good explanation, but in II. i. 30 (quoted above) he proposes to alter the reading, to make it square with his view.

¹² ὅσφ κ.τ.λ. "In proportion as—while the more magnificent —(supply *δν*) he deigns to care for you." On the whole, this seems better than the other way of translating, "he calls on you to reverence him," although the words *τῆς ἐμῆς θεραπείας προσδεῖσθαι* (to want *my* reverence besides what he possesses already) are in favour of this last rendering.

¹³ οἱ πρῶτον μέν. Cf. Ovid, Metam. i. 84, "Pronaque dum spectant animalia cetera terram, Os homini sublime dedit, ccelumque tueri." Below, ἀνέστησαν is the first aorist, for the second could not have an accusative case after it.

¹⁴ ἔπειτα. For the absence of δέ see note on I. ii. 1, under εἰτα.

τοῖς μὲν ἄλλοις ἔρπετοῖς πόδας ἔδωκαν, οἱ τὸ πορεύεσθαι μόνου παρέχουσιν ἀνθρώπῳ δὲ καὶ χεῖρας προσέθεσαν, αἱ τὰ πλεῖστα, οἵς εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἔξεργαζονται. 12. Καὶ μὴν γλῶττάν γε¹⁵ πάντων τῶν ζώων ἔχοντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἵαν ἄλλοτε ἄλλαχῇ φαύουσαν τοῦ στόματος ἀρθροῦν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἄλληλοις, ἀ βουλόμεθα; τὸ δὲ καὶ¹⁶ τὰς τῶν ἀφροδισίων ἡδονὰς τοῖς μὲν ἄλλοις ζώοις δοῦναι περιγράψαντας τοῦ ἔτους χρόνον, ἡμῖν δὲ συνεχῶς μέχρι γήρως ταύτας παρέχειν; 13. Οὐ τοίνυν μόνον ἥρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ', ὅπερ μέγιστον ἔστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε· τίνος γὰρ ἄλλοι ζώουν ψυχὴν πρώτα μὲν θεῶν τῶν τὰ μέγιστα¹⁷ καὶ κάλλιστα συνταξάντων ἥσθηται ὅτι εἰσί; τί δὲ φῦλοι ἄλλο ή ἄνθρωποι θεοὺς θεραπεύουσι; ποίᾳ δὲ ψυχὴ τῆς ἀνθρωπίνης ἰκανωτέρα προφυλάττεσθαι ἡ λιμὸν ή δίψος ή ψύχη ή θάλπη, η νόσοις ἐπικουρῆσαι, η ρώμην ἀσκῆσαι, η πρὸς μάθησιν ἐκπονῆσαι, η, ὅσα ἀν ἀκούσῃ η ἴδη η μάθη, ἰκανωτέρα ἔστι διαμεμνῆσθαι¹⁸; 14. Οὐ γὰρ πάνυ σοι κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὕσπερ θεοὶ ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι¹⁹ καὶ

¹⁵ Καὶ μὴν γλῶττάν γε. Καὶ μῆν introduces a new subject with emphasis, “And assuredly.” Cf. I. vi. 3, καὶ μὴν χρήματά γε. In II. iii. 14, καὶ μὴν πλείστου γε δοκεῖ, the sense is rather “and yet certainly.” Below, for οἷαν ἀρθροῦν cf. I. iv. 6, οἷον τέμνειν.

¹⁶ τὸ δὲ καὶ. “And what of his having given?” Something must be understood, τί σοὶ δοκεῖ, or οὐ θαύμαστὸν ἔστι.

¹⁷ θεῶν τῶν τὰ μέγιστα. The same construction is found IV. iv. 12. ἀν γὰρ αἰσθάνομαί σου

δποῖον νόμιμον λέγεις. The genitive depends perhaps on the phrase ὅτι εἰσί; the fact of their existing is the property connected with them first perceived. Cf. I. i. 12, καὶ πρῶτον μὲν αὐτῶν ἐσκόπει πότερα, where see the note.

¹⁸ διαμεμνῆσθαι. “To retain (διδ) in the memory.” Below, παρὰ τὰ ἄλλα ζῶα is “in comparison with.” Cf. IV. iv. 1, παρὰ τοὺς ἄλλους εὐτακτεῖν. This is a very natural branch of the usual meaning, “alongside of.”

¹⁹ καὶ τῷ σώματι. “Both . . .

τῆ ψυχῆ κρατιστεύοντες; οὔτε γὰρ βοὸς ἀν ἔχων²⁰ σῶμα, ἀνθρώπου δὲ γυνώμην, ἐδύνατ’ ἀν πράττειν ἀ ἐβούλετο, οὕθ’ ὅσα χεῖρας ἔχει, ἄφρονα δ’ ἐστι, πλέον οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν πλείστου ἀξίων τετυχηκὼς οὐκ οἴει σοῦ θεοὺς ἐπιμελεῖσθαι· ἀλλ’, ὅταν τί ποιήσωσι²¹, νομιεῖς αὐτοὺς σοῦ φροντίζειν;

15. Οταν πέμπωσιν, ὥσπερ σὺ σοὶ φῆς πέμπειν αὐτούς, συμβούλους, ὅτι χρὴ ποιεῖν καὶ μὴ ποιεῖν. "Οταν δὲ Ἀθηναίοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς φράξωσιν, οὐ καὶ σοὶ δοκεῖς φράξειν αὐτούς, οὐδ’ ὅταν τοῖς "Ελλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ’ ὅταν πᾶσιν ἀνθρώποις; ἀλλὰ μόνον σὲ ἔξαιροῦντες ἐν ἀμελείᾳ κατατίθενται; 16. Οἴει δ’ ἀν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι, ως ἵκανοι εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἡσαν, καὶ τοὺς ἀνθρώπους ἔξαπατωμένους τὸν πάντα χρόνον οὐδέποτ’ ἀν αἰσθέσθαι; οὐχ ὁρᾶς²², ὅτι τὰ πολυχρονιώτατα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά ἐστι, καὶ αἱ φρονιμώταται ἡλικίαι θεῶν ἐπιμελέσταται;

17. Ὄγαθέ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνῶν τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἴεσθαι οὖν χρὴ καὶ τὴν ἐν παντὶ φρόνησιν τὰ πάντα, ὅπως ἀν

and," for φύει does not depend on κρατιστεύοντες, but is used absolutely, "by nature," "naturally."

²⁰ ἀν ἔχων. The subject of ἔχων is τίς or ἀνθρώπος, from ἀνθρώποι. The second ἀν is only a repetition of the first, which is put as forward as possible in the sentence. Cf. III. ix. 2, οὗτ’ ἀν Θράξιν . . . ἐθέλοιεν ἀν. Also Soph. Ajax 537, τί δῆτ’ ἀν ὡς ἐκ τῶν δ’ ἀν ὠφελοῦμι σε; Below, πλέον ἔχειν means "to be better off."

²¹ ὅταν τί ποιήσωσι. See note

on I. iii. 10. Below, καὶ σοὶ is "to you as well as to the Athenians," and ἔξαπατωμένους is "thoroughly cheated."

²² οὐχ ὁρᾶς. Some editors omit δτι. Cf. I. iii. 12, οὐκ οἰσθα, ἔφη, τὰ φαλάγγια ἐπιτρίψει τοὺς ἀνθρώπους, so that it does not seem necessary to have δτι, the expression being colloquial, like our "don't you see?" But I retain δτι out of regard to the MSS. Below, καὶ ὁ σὸς νοῦς is, "your intellect as well as that of the universe," which last again takes καὶ.

αὐτῇ ἡδὺ ἦ, οὕτω τίθεσθαι, καὶ μὴ²³ τὸ σὸν μὲν ὅμιλον
δύνασθαι ἐπὶ πολλὰ στάδια ἔξικνεῖσθαι, τὸν δὲ τοῦ
θεοῦ ὁφθαλμὸν ἀδύνατον εἶναι ἄμα πάντα ὄρᾶν, μηδὲ
τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν
ἐν Αἰγύπτῳ²⁴ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν,
τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἴκανὴν εἶναι ἄμα πάντων
ἐπιμελεῖσθαι. 18. Ἡν μέντοι, ὥσπερ ἀνθρώπους
θεραπεύων γυμνώσκεις τοὺς ἀντιθεραπεύειν ἐθέλοντας,
καὶ χαριζόμενος τοὺς ἀντιχαριζομένους, καὶ συμβου-
λευόμενος καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν
θεῶν πεῖραν λαμβάνης θεραπεύων, εἴ τι σοὶ θελήσουσι
περὶ τῶν ἀδήλων ἀνθρώποις συμβουλεύειν, γυμνῷ τὸ
θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἄμα πάντα
ὄρᾶν καὶ πάντα ἀκούειν καὶ πανταχοῦ παρεῖναι καὶ
ἄμα πάντων ἐπιμελεῖσθαι αὐτούς²⁵. 19. Ἐμοὶ μὲν
ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν,
(ὅποτε ὑπὸ τῶν ἀνθρώπων ὁρῶντο²⁶, ἀπέχεσθαι τῶν
ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὅποτε ἐν
ἔρημιᾳ εἰεν, ἐπείπερ ἡγήσαιντο μηδὲν ἂν ποτε ὃν πράτ-
τοιεν θεοὺς διαλαθεῖν.

²³ καὶ μὴ. That is, μὴ οὔσθαι χρῆ. Of course here the meaning is, that we are not to suppose that *whereas* the eye of man can reach far, yet the eye of God cannot. The incompatibility of the two things *together* is the point insisted on. Cf. II. i. 6, τὸ δὲ εἶναι μέν . . . τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν.

²⁴ καὶ περὶ τῶν ἐν Αἰγύπτῳ. The first division here contains the Athenians (*τῶν ἐνθάδε*), the second all foreigners, such as those in Egypt, Sicily, &c. The article is repeated before each class, but not before every particular in each. Cf. I. ii. 53, and the note there.

²⁵ αὐτούς. Sc. τοὺς θεούς, suggested by τὸ θεῖον.

²⁶ διπλέτε . . . ὁρῶντο. The optative here and below, in *eīen*, is that of indefinite frequency. This may be also true of *ἡγήσαιντο*, for very similar instances have been noticed. Or perhaps it may be due to attraction to the other optatives, an attraction sometimes found. Cf. Plato, Phædo 72 B, εἰ ἀποθνήσκοι μὲν πάντα δύτα τοῦ ζῆν μεταλάθοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι. Πράττοιεν is the optative of the *oratio obliqua*, depending on *ἡγήσαιντο*, as expressing the opinion of those whose sentiments are described.

CHAPTER V.

1. *Eἰ δὲ δὴ καὶ ἐγκράτεια καλόν τε κἀγαθὸν ἀνδρὶ κτῆμά ἔστιν, ἐπισκεψώμεθα, εἴ τι προύβίβαξε λέγων εἰς αὐτὴν τοιάδε· Ὡ ἄνδρες, εἱ, πολέμου ἡμῶν γενομένου, βουλοίμεθα ἐλέσθαι ἄνδρα, ὑφ' οὐ μάλιστ' ἀν αὐτοὶ μὲν σωζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἀρ' ὅντιν' ἀν αἰσθανοίμεθα²⁷ ἥττω γαστρὸς ἡ οἴνου ἡ ἀφροδισίων ἡ πόνου ἡ ὑπνου, τοῦτον ἀν αἱροίμεθα; καὶ πῶς ἀν²⁸ οἰηθείημεν τὸν τοιοῦτον ἡ ἡμᾶς σῶσαι, ἡ τοὺς πολεμίους κρατήσαι; 2. *Eἰ δὲ ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθά τῷ ἐπιτρέψαι ἡ παῖδας ἄρρενας παιδεῦσαι, ἡ θυγατέρας παρθένους διαφυλάξαι²⁹, ἡ χρήματα διασῶσαι, ἀρ' ἀξιόπιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῆ; δούλῳ δὲ ἀκρατεῖ ἐπιτρέψαιμεν ἀν ἡ βοσκήματα ἡ ταμιεῦα ἡ ἔργων ἐπίστασιν³⁰; διάκονον δὲ καὶ ἀγοραστὴν τοιοῦτον³¹ ἐθελήσαιμεν ἀν προΐκα λαβεῖν; 3. *Ἄλλὰ μὴν εἴ γε μηδὲ δοῦλον ἀκρατῆ δεξαίμεθ’ ἀν, πῶς οὐκ ἀξιον αὐτὸν γε³² φυλάξασθαι τοιοῦτον γενέσθαι; Καὶ γὰρ οὐχ³³, ὥσπερ οἱ πλε-***

²⁷ δοτιν' ἀν αἰσθανοίμεθα. "Aν is not to be connected with the relative, for then the subjunctive would be required. It is to be taken with αἰσθανοίμεθα, "whom we might happen to find." In the next words, there does not seem any difficulty in ἥττω πόνου, on the ground that it means "unable to bear toil," while ἥττω γαστρὸς means "unable to refrain from gluttony." For these last words only imply "no match for the stomach;" and "no match for hard work" is just as reasonable an expression as the other.

²⁸ καὶ πῶς ἀν. See note on I. iii. 10.

²⁹ διαφυλάξαι. "To keep watch over until the end (διά)" of the appointed time.

³⁰ ἔργων ἐπίστασιν. It has been noticed before that ἔργον is especially used of agricultural operations. It is so used here.

³¹ τοιοῦτον. "Accept for nothing such a waiting-man." Some editors have τὸν τοιοῦτον; then it would be, "such an one as I have described in the capacity of waiting-man."

³² αὐτὸν γε. This is opposed to δοῦλον, and therefore signifies the master, the man himself, as separate from his belongings.

³³ Καὶ γὰρ οὐχ. This nev-

ονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερός, ἑαυτῷ δ' ὡφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακουργότερος, εἴ γε κακουργότατόν ἐστι μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχὴν. 4. Ἐν συνουσίᾳ δὲ τίς ἀν ἡσθείη τῷ τοιούτῳ, ὃν εἰδείται τῷ ὅψῳ τε καὶ τῷ οἷνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς πόρνας ἀγαπῶντα μᾶλλον ἢ τοὺς ἔταιρους; ἀρά γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρώτον ἐν τῇ ψυχῇ κατασκευάσασθαι; 5. Τίς γάρ ἄνευ ταύτης ἢ μάθοι τι ἀν ἀγαθὸν ἢ μελετήσειεν ἀξιολόγως; ἢ τίς οὐκ ἀν ταῖς ἡδοναῖς δουλεύων αἰσχρῶς διατεθείη καὶ τὸ σῶμα καὶ τὴν ψυχὴν; ἐμοὶ μὲν δοκεῖ, νὴ τὴν "Ηραν, ἐλευθέρῳ μὲν ἀνδρὶ εὔκτὸν εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς ἵκετεύειν τοὺς θεοὺς"³⁴ δεσποτῶν ἀγαθῶν τυχεῖν· οὕτως γάρ ἀν μόνως ὁ τοιούτος σωθείη. 6. Τοιαῦτα δὲ λέγων ἔτι ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς λόγοις ἑαυτὸν ἐπεδείκνυεν οὐ γάρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρῆμα λαμβάνοντα δεσπότην ἑαυτοῦ

tives the whole clause δ ἀκρατὴς κ.τ.λ. Translate, "it is not the case that, as . . . so the intcontinent man, although injurious . . . yet is beneficial," &c. For this force of μέν and δέ see note above on καὶ μὴ τὸ σὸν μὲν δῆμα (I. iv. 17). For καὶ γάρ see note on II. i. 3.

³⁴ ἵκετεύειν τοὺς θεούς. The infinitive depends on δεῖν or χρῆναι, supplied from εὐκτὸν εἶναι. A similar construction is

found, Plato, Phædo 51 B, ποιητέον δὲ κελεύῃ ἢ πόλις ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε. "To obtain good masters" can only, I think, mean, that it is good for such a man to fall under the control of masters of good character, who by example and wholesome discipline will school him to a virtuous life. That it should mean "virtues," because "vices" are spoken of a man's rulers, seems to me absurd.

καθιστάναι καὶ δουλεύειν δουλείαν οὐδεμιᾶς³⁵ ἡττον
αἰσχράν.

CHAPTER VI.

1. "Αξιον δ' αὐτοῦ³⁶ καὶ ἀ πρὸς Ἀντιφῶντα³⁷ τὸν σοφιστὴν διελέχθη μὴ παραλιπεῖν ὁ γὰρ Ἀντιφῶν ποτε βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελέσθαι προσελθὼν τῷ Σωκράτει, παρόντων αὐτῷ, ἔλεξε τάδε· 2. Ω Σώκρατες, ἐγὼ μὲν φῶμην τοὺς φιλοσοφοῦντας εὑδαιμονεστέρους χρῆναι γέγνεσθαι, σὺ δέ μοι δοκεῖς τάναντία τῆς φιλοσοφίας ἀπολελαυκέναι· ζῆς γοῦν οὕτως, ὡς οὐδ' ἀν εἰς³⁸ δοῦλος ὑπὸ δεσπότη διαιτώμενος μείνειε, σιτία τε σιτή καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ιμάτιον³⁹ ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. 3. Καὶ μὴν⁴⁰ χρήματά γε οὐ λαμ-

³⁵ δουλείαν οὐδεμιᾶς. A cognate accusative. For the form οὐδεμιᾶς ἡττον αἰσχράν, cf. III. v. 18 and Thucyd. vii. 30, πάθει χρησαμένων οὐδενὸς ἡσσον δλοφρασθαι ἀξίφ.

³⁶ "Αξιον δ' αὐτοῦ. The genitive depends on the phrase ἀ διελέχθη, as though it were τοὺς λόγους. Cf. I. iv. 18, πρῶτα μὲν θεῶν κ.τ.λ.

³⁷ πρὸς Ἀντιφῶντα. The Antiphon mentioned here was an Athenian, an epic writer, and portent and dream interpreter. He was not the famous orator of the same name.

³⁸ οὐδ' ἀν εἰς. "No single slave;" a more emphatic form than οὐδεὶς ἀν. The next words, ὥν δεσπότη, are not "by a master," which would require a

genitive, but "under a master."

³⁹ ιμάτιον. This was the outer garment, nearly answering to the Roman toga; the χιτών was an inner dress of wool or linen. Underneath this an inner χιτών seems to have been worn next the skin. Socrates being ἀχίτων, probably, as Kühner says, had only the first and last of these garments.

⁴⁰ Καὶ μὴν. Here the particles are used as in I. iv. 12 (not as in II. iii. 10, where the sense is "and yet"). Socrates went ill-clad; and it was quite certain that money, at all events, he never took. Below, the participles κτωμένους and κεκτημένους are used in distinctivē senses, "while acquiring," and "while possessing."

βάνεις, *δὲ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἥδιον ποιεῖ ζῆν.* Εἰ οὖν, ὅσπερ καὶ⁴¹ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. 4. Καὶ δὲ Σωκράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὡς Ἀντιφῶν, ὑπειληφέναι με οὗτος ἀνιαρῶς ζῆν, ὅστε πέπεισμαί σε μᾶλλον ἀποθανεῖν ἀν ἐλέσθαι η̄ ζῆν ὅσπερ ἐγώ. "Ιθι οὖν ἐπισκεψώμεθα, τί χαλεπὸν"⁴² η̄ σθησαι τούμοῦ βίου. 5. Πότερον, ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ὃ ἀν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ὃ ἀν μὴ βούλωμαι; η̄ τὴν δίαιτάν μου φαυλίζεις, ὡς ηττον μὲν ὑγιεινὰ ἐσθίοντος ἐμοῦ⁴³ η̄ σοῦ, ηττον δὲ ισχὺν παρέχοντα; η̄ ὡς χαλεπώτερα⁴⁴ πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; η̄ ὡς ἥδιο σοὶ ἀ σὺ παρασκευάζῃ ὄντα η̄ ἐμοὶ ἀ ἐγώ; οὐκ οἰσθ', ὅτι ὁ μὲν ἥδιστα ἐσθιων ἥκιστα ὅψου δεῖται, ὁ δὲ ἥδιστα πίνων ἥκιστα τοῦ μὴ παρόντος⁴⁵ ἐπιθυμεῖ ποτοῦ; 6. Τά γε μὴν ἴμάτια οἰσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἔνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδούνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι.

⁴¹ ὅσπερ καὶ. The introduction of *καὶ* into both clauses, *καὶ τῶν ἄλλων* and *καὶ σύ*, is common.

⁴² τί χαλεπόν. The genitive depends on *τί χαλεπόν*, "what hardship connected with my life." In the next sentence, before *ὅτι* supply *τοῦτο τὸ χαλεπόν τούμοῦ βίου η̄σθησαι.*

⁴³ ἐμοῦ. This form is used because it is emphatic, being opposed to *σοῦ*. Before, in *τὴν*,

δίαιτάν μου, the pronoun is not emphatic; the sense being simply "my living," not "my living," as distinguished from that of others. Cf. Plato, *Apolog.* 32 A, *ἀκούσατε δὴ μοι τὰ ἐμοὶ ξυμβεβηκότα.*

⁴⁴ ὡς χαλεπώτερα. Sc. *ὕπτα*, an accusative absolute. Cf. I. ii. 20, *ὡς τὴν μέν κ.τ.λ.*

⁴⁵ *τοῦ μὴ παρόντος.* "Hankers after some drink he cannot get."

ἢδη οὖν ποτε ἥσθου ἐμὲ ἡ διὰ ψῦχος μᾶλλόν του ἔνδον μένοντα, ἡ διὰ θάλπος μαχόμειόν τῷ περὶ σκιᾶς, ἡ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἀν βούλωμαι; 7. Οὐκ οἰσθ', ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἵσχυροτάτων ἀμελησάντων κρείττους τε γύγνοντάι πρὸς ἀν μελετῶσι⁴⁶ καὶ ῥῶν αὐτὰ φέρουσιν; Ἐμὲ δὲ ἄρα οὐκ οἴει τῷ σώματι ἀεὶ⁴⁷ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν πάντα ῥῶν φέρειν σοῦ μὴ μελετῶντος; 8. Τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὑπνῳ καὶ λαγνείᾳ οἴει τι ἄλλο αἰτιώτερον εἶναι ἡ τὸ ἔτερα ἔχειν τούτων ἡδίω, ἢ οὐ μόνον ἐν χρείᾳ δῆτα εὐφραίνει⁴⁸, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφελήσειν ἀεὶ; Καὶ μὴν τοῦτό γε οἰσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὐ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἔαυτοῖς ἡ γεωργίαν ἡ ναυκληρίαν ἡ ἀλλ' ὅ.τι ἀν τυγχάνωσιν ἐργαζόμενοι, ὡς εὐ πράττοντες εὐφραίνονται. 9. Οἰει οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι, δσην ἀπὸ τοῦ ἔαυτόν τε ἡγεῖσθαι βελτίω γίγνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι⁴⁹; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων. Ἐὰν δὲ δὴ φίλους ἡ

⁴⁶ πρὸς ἀν μελετῶσι. Sc. πρὸς & ἀν μελετῶσι. Just before, the construction is ἀσθενέστατοι τῷ σώματι, μελετήσαντες (αὐτῷ) κ.τ.λ.

⁴⁷ τῷ σώματι ἀεὶ κ.τ.λ. This is not put for τὰ τῷ σώματι ἀεὶ συντυγχάνοντα, but the construction is, καρτερεῖν τῷ σώματι μελετῶντα τὰ συντυγχάνοντα αὐτῷ.

⁴⁸ εὐφραίνει κ.τ.λ. The verb belongs to both clauses, so that δῆτα and παρέχοντα correspond. The order is, οὐ μόνον εὐφραίνει ἐν χρείᾳ δῆτα (while actually in use) ἀλλὰ καὶ (εὐφραίνει) παρέχοντα κ.τ.λ. Below, εὐ πράττειν is “to be prosperous,” and is different altogether from εὖ

ποιεῖν, which is “to do any one good.”

⁴⁹ φίλους ἀμείνους κτᾶσθαι. This does not mean “to get new friends, better than the old ones,” but “to get friends better than they were before;” that is, to have friends who are continually improving in character. Below, ἐκπολιορκηθεῖν is properly used of towns, but it is applied to persons. Cf. Thucyd. i. 134, προσκαθεζόμενοι τε ἐξεπολιόρκησαν λιμῷ. “Expugnare” is used similarly in Latin. Cf. Tacit. Agric. 41, “tot viri expugnati et capti.”

πόλιν ὡφελεῖν δέη, ποτέρῳ η πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ, ὃς ἐγὼ νῦν, η τῷ, ὃς σὺ μακαρίζεις, διαιτωμένῳ; στρατεύοιτο δὲ πότερος ἀν ῥάον, ο μὴ δινάμενος ἄνευ πολυτελοῦς διαιτης ζῆν, η ω τὸ παρὸν ἀρκοίη; ἐκπολιορκηθείη δὲ πότερος ἀν θάττου, ο τῶν χαλεπωτάτων εὑρεῖν δεόμενος, η ο τοῖς ῥάστοις ἐντυγχάνειν ἀρκούντως χρώμενος; 10. Ἔοικας, ο 'Αντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ⁵⁰ τρυφήν καὶ πολυτέλειαν εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δέεσθαι⁵¹ θείον εἶναι· τὸ δ' ὡς ἐλαχίστων ἐγγυτάτω τοῦ θείου καὶ τὸ μὲν θείον κράτιστον, τὸ δὲ ἐγγυτάτω⁵² τοῦ θείου ἐγγυτάτω τοῦ κρατίστου.

11. Πάλιν δέ ποτε ο 'Αντιφῶν διαλεγόμενος τῷ Σωκράτει εἶπεν· Ὡ Σώκρατες, ἐγώ τοι σὲ μὲν δίκαιον νομίζω, σοφὸν δὲ οὐδὲ ὅπωστιοῦν. Δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γιγνώσκειν οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττῃ· καίτοι τό γε ἴματιον η τὴν οἰκίαν η ἄλλο τι ὡν κέκτησαι νομίζων ἀργυρόν ἔξιον εἶναι, οὐδενὶ ἀν μὴ ὅτι⁵³ προῖκα δοίης, ἀλλ' οὐδὲ ἔλαττον τῆς

⁵⁰ οἰομένῳ. Cf. Plato, Rep. 508 D, έοικεν αὐτοῦ οὐκ ἔχοντι, and above, I. iv. 7, έοικε σοφοῦ τινος δημιουργοῦ τεχνήματι. Below, of course τὴν εὐδαιμονίαν, having the article, is the subject, and τρυφήν, having none, the predicate.

⁵¹ τὸ μὲν μηδενὸς δέεσθαι. This was afterwards the theory of the Cynics. To be above all the accidents of fortune by having no wants to be affected by them was their highest ambition. In this respect they were rivalled or surpassed by the Indian Gymnosophists, who prided themselves on their insensibility and disregard to all but the most compulsory wants of nature.

⁵² ἐγγυτάτω. Sc. εἶγαι. "Was to be in the nearest position to the Gods they could be." For a similar use of an adverb where an adjective would seem more natural, cf. Thucyd. vii. 4, ῥῶν αὐτῷ ἔφαντο η ἐσκομιδὴ ἐσεσθαι. Compare Sall. Jug. 94 (quoted by Poppe), "uti prospectus nisusque per saxa facilius foret."

⁵³ μὴ δτι. Μὴ δτι is used when the elliptical portion of the expression is conceived as in the imperative mood, οὐχ δτι when in some other mood. Here it is οὐδενὶ οὐν, μὴ εἴτες δτι προῖκα δοίης. In Thucyd. ii. 97, ταῦτα δὲ ἀδύνατα ἔξιστούσθαι οὐχ δτι τὰ ἐν τῇ Εὐρώπῃ, it is οὐ λέγω δτι κ.τ.λ. In the next words, προῖκα

ἀξίας λαβών. 12. Δῆλον δὴ ὅτι, εἰ καὶ τὴν συνουσίαν⁵⁴ φῶν τινὸς ἀξίαν εἶναι, καὶ ταύτης ἀν οὐκ ἐλάττω τῆς ἀξίας ἀργύριον ἐπράττου. Δίκαιος μὲν οὖν ἀν εἴης, ὅτι οὐκ ἔξαπατᾶς ἐπὶ πλεονεξίᾳ, σοφὸς δὲ οὐκ ἄν, μηδενός γε ἄξια⁵⁵ ἐπιστάμενος. 13. Ὁ δὲ Σωκράτης πρὸς ταῦτα εἶπεν Ὡ Αντιφῶν, παρ' ἡμῖν νομίζεται τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλόν⁵⁶, ὁμοίως δὲ αἰσχρὸν διατίθεσθαι εἶναι τὴν τε γὰρ ὥραν ἐὰν μέν τις ἀργυρίου πωλήτῳ βουλομένῳ, πόρνουν αὐτὸν ἀποκαλοῦσιν, ἐὰν δέ τις, δην ἀν γνῷ καλόν τε κάγαθὸν ἔραστὴν ὅντα, τοῦτον φίλον ἔαυτῷ ποιῆται⁵⁷, σώφρονα νομίζομεν καὶ τὴν σοφίαν ώσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ὥσπερ πόρνους ἀποκαλοῦσιν, ὅστις δέ, δην ἀν γνῷ εὐφυῖα ὅντα, διδάσκων ὅτι ἀν ἔχῃ ἀγαθόν, φίλον ποιῆται, τοῦτον νομίζομεν, ἢ τῷ καλῷ κάγαθῷ πολίτη προσήκει, ταῦτα

and λαβών correspond; μὴ δηι προΐκα δοίης ἀλλ' οὐδὲ (δοίης) λαβών.

⁵⁴ καὶ τὴν συνουσίαν. “Your company as well as your coat,” &c., so that καὶ is to be connected with τὴν συνουσίαν. Below, ἐλάττω is used adverbially, “to extents less than the real value,” for ἐλάττω is for ἐλάττον. Cf. Plato, Menexen. 235 B, παραμένει ἡμέρας πλειστή τρεῖς, and Crito 53 A, ἐλάττω ἐπεδήμησα.

⁵⁵ μηδενός γε ἄξια. “If at least you know nothing worth any thing;” a more courteous way of putting it than οὐδενός, which would assume the reality of the ignorance.

⁵⁶ ὁμοίως μὲν καλόν. This is a difficult passage. The order seems to be, παρ' ἡμῖν νομίζεται ὁμοίως μὲν καλὸν ὁμοίως δὲ αἰσχρὸν (εἶναι) διατίθεσθαι τὴν ὥραν καὶ τὴν σοφίαν. To expose for

sale beauty and philosophy was alike disgraceful, if mere money gain were aimed at; but alike honourable if a moral profit were obtained. I think the construction might also be τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως καλόν εἶναι διατίθεσθαι, “beauty and philosophy are alike honourable to dispose of,” where καλὸν would be a neuter, like κάρτα τοι φιλοίκτιστον γυνή (Ajax 580), “a thing prone to pity.” Διατίθεσθαι is to arrange or put out wares for sale. Cf. Herod. i. 1, διατίθεσθαι τὸν φόρτον.

⁵⁷ φίλον . . . ποιῆται. Some of the editors have ποιεῖται. If the subjunctive be retained, it is due to a kind of attraction, δοτίς being equivalent to ἐὰν δέ τις. Thucydides uses δοτίς without ἄν, iii. 43, πρὸς δρυγὴν ηγετινὰ τύχητε. But all editors do not allow this in Xenophon.

ποιεῖν. 14. Ἐγὼ δ' οὖν καὶ αὐτός, ὡς Ἀντιφῶν, ὥσπερ ἄλλος τις ἡ ἵππω ἀγαθῷ ἡ κυνὶ ἡ ὅρνιθι ἥδεται, οὕτω καὶ ἔτι μᾶλλον ἥδομαι φίλοις ἀγαθοῖς· καὶ ἔάν τι σχῶ⁵⁸ ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι, παρ' ὃν ἀν ἥγωμαι ωφελήσεσθαι τι αὐτοὺς εἰς ἀρετήν. Καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῦνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελέγτων κοινῆ σὺν τοῖς φίλοις διέρχομαι, καὶ, ἀν τι ὁρῶμεν ἀγαθόν, ἐκλεγόμεθα καὶ μέγα νομίζομεν κέρδος, ἐὰν ἄλλήλοις φίλοι γυγνώμεθα⁵⁹. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτός τε μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκἀγαθίαν ἄγειν.

15. Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτόν, πῶς ἄλλους μὲν ἥγεται πολιτικὸς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπίσταται⁶⁰; Ποτέρως δ' ἄν, ἔφη, ὡς Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἡ εἰ ἐπιμελοίμην τοῦ ὡς πλείστους ἴκανοὺς εἶναι πράττειν αὐτά;

CHAPTER VII.

1. Ἐπισκεψώμεθα δέ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν ἀεὶ γὰρ ἔλεγεν, ὡς οὐκ εἴη καλλίων ὄδὸς ἐπ' εὐδοξίᾳ, ἡ δι' ἣς ἀν τις ἀγαθὸς τοῦτο⁶¹ γένοιτο, δ καὶ δοκεῖν βού-

⁵⁸ έάν τι σχῶ. “If I get any thing,” not “if I have,” which would be ἔχω. Below, συνίστημι is “I introduce them to.”

⁵⁹ ἄλλήλοις φίλοι γγνώμεθα. “Become attached to each other,” by this reading together.

⁶⁰ εἴπερ ἐπίσταται. Sc. πράττειν τὰ πολιτικά. ἐπίστασθαι with an infinitive means “to know how to do a thing.” Cf.

Plato, Sympos. 223 D, κωμῳδίαν καὶ τραγῳδίαν ἐπίστασθαι τοιεῖν. Below, for ποτέρως δέ see I. iii. 13, under τοὺς δέ καλούς.

⁶¹ ἀγαθὸς τοῦτο. For the accusative after ἀγαθός see note on I. ii. 46. Below, καὶ δοκεῖν means “to appear as well as to be,” although we should rather have put καὶ in the other clause, “to be as well as to seem.”

λοιτο. 2. "Οτι δ' ἀληθῆ ἔλεγεν, ὡδε ἐδίδασκεν Ἐνθυμώμεθα γάρ⁶², ἔφη, εἰ τις μὴ ὧν ἀγαθὸς αὐλητὴς δοκεῖν βούλοιτο, τὶ ἀν αὐτῷ ποιητέον εἴη; ἀρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; καὶ πρῶτον μέν, ὅτι ἐκεῖνοι σκεύη τε καλὰ κέκτηνται καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ τούτῳ⁶³ ταῦτα ποιητέον ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκέναστέον. Ἀλλὰ μὴν ἔργον γε οὐδαμοῦ⁶⁴ ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὥν, καὶ οὐ μόνον αὐλητὴς κακός, ἀλλὰ καὶ ἄνθρωπος ἀλαζών. Καίτοι πολλὰ⁶⁵ μὲν δαπανῶν, μηδὲν δὲ ὠφελοῦμενος, πρὸς δὲ τούτοις κακοδοξῶν πῶς οὐκ ἐπιπόνως τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται; 3. ὡς δ' αὐτῶς, εἰ τις βούλοιτο στρατηγὸς ἀγαθὸς μὴ ὧν φαίνεσθαι, ἢ κυβερνήτης, ἐννοῶμεν, τί ἀν αὐτῷ συμβαίνοι. Ἀρ' οὐκ ἄν, εἰ μέν, ἐπιθυμῶν τοῦ δοκεῖν ἵκανὸς εἶναι ταῦτα πράττειν, μὴ δύναιτο πείθειν, ταύτη λυπηρόν⁶⁶; εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; Δῆλον γάρ, ὅτι κυβερνᾶν τε⁶⁷ κατασταθεὶς ὁ

⁶² Ἐνθυμώμεθα γάρ. The particle is due to some clause understood, such as περὶ ἀλαζοւεῖς οὗτος ἔχει ὡς λέγω. Below, τὰ ἔξω τῆς τέχνης is not “the points outside the art,” but “the external points of the art,” and the accusative is one of locality, like τοῦτο above in ἀγαθὸς τοῦτο.

⁶³ καὶ τούτῳ. This is the apodosis, “by him as well as by them.” For ἔπειτα without δέ after μέν in the first clause, see I. ii. 1.

⁶⁴ ἔργον γε οὐδαμοῦ. That is, the pretender must nowhere venture upon any actual performance, or his imposture will be at once detected.

⁶⁵ Καίτοι πολλά. Καίτοι is

“and yet;” but its force here is not quite obvious. It refers back, I think, to the last sentence but one, where it is said that the pretender must have gorgeous dresses, attendants, &c. And yet, in spite of this outward show, the man must lead a ridiculous life.

⁶⁶ ταύτη λυπηρόν. Sc. εἴη. “In this respect it would be annoying.”

⁶⁷ κυβερνᾶν τε. This may be a case of τέ followed by ἢ. Cf. Plato, Ion 535 D, κλαίῃ τε ἐν θυσίας ἢ φοβήται πλέον. Also Theæt. 143 C, περὶ αὐτοῦ τε ἢ αὐτὸν τοῦ ἀποκρινομένου. According to Kühner, τέ here answers to καὶ, in καὶ αὐτός, and is put at the beginning of the clause for

μὴ ἐπιστάμενος η̄ στρατηγεῖν ἀπολέσειεν ἀν οὓς ἡκιστα
βούλοιτο, καὶ αὐτὸς αἰσχρῶς τε καὶ κακῶς ἀπαλ-
λάξειεν. 4. Ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ
ἀνδρεῖον καὶ τὸ ἵσχυρὸν μὴ ὅντα δοκεῖν ἀλυσιτελὲς
ἀπέφαμε: προστάττεσθαι γὰρ αὐτοῖς ἔφη μείζω η̄
κατὰ δύναμιν⁶⁸, καὶ μὴ δυνάμενους ταῦτα ποιεῖν, δο-
κοῦντας ἰκανοὺς εἶναι, συγγνώμης οὐκ ἀν τυγχάνειν.
5. Ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μέν, εἴ τις ἀργύριον η̄
σκεῦος παρά του πειθοῖ λαβὼν. ἀποστεροίη, πολὺ δὲ
μέγιστον, ὅστις μηδενὸς ἄξιος ὁν ἔξηπατήκει πείθων,
ὡς ἰκανὸς εἴη τῆς πόλεως ἥγεῖσθαι. Ἐμοὶ μὲν οὖν
ἔδόκει καὶ τοῦ ἀλαζονέυεσθαι ἀποτρέπειν τοὺς συνόντας
τοιάδε⁶⁹ διαλεγόμενος.

want of any better place. If *τούτους* had been used, it would naturally have followed the pronoun. He compares II. i. 28, *τὰς πολεμικὰς τέχνας αὐτᾶς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ δπως αὐτᾶς δεῖ χρῆσθαι ἀσκητέον.* Below, ἀπαλλάξειεν is “would come off badly.” Cf.

Herod. i. 16, οὐχ ὡς ἤθελε ἀπ-
ἡλαξεν.

⁶⁸ μείζω η̄ κατὰ δύναμιν. “Majora quam pro viribus.” Cf. Plato, Rep. 506 E, πλέον η̄ κατὰ τὴν παροῦσαν δρμήν.

⁶⁹ τοιάδε. For this, see note on I. ii. 8.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΤΜΑΤΑ

BOOK II.

CHAPTER I.

1. Εδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ ποτοῦ καὶ λαγνελᾶς καὶ ὑπνου, καὶ ρύγους⁷⁰ καὶ θάλπους καὶ πόνου. Γνοὺς δέ τινα τῶν συνόντων ἀκολαστοτέρως ἔχοντα πρὸς τὰ τοιαῦτα· Εἴπέ μοι, ἔφη, ὡς Ἀρίστιππε⁷¹, εἰ δέοι σε παιδεύειν παραλβόντα δύο τῶν νέων, τὸν μέν, ὅπως ἴκανὸς ἔσται⁷²

⁷⁰ καὶ ρύγους. There is some clumsiness in the construction, for the last three genitives can only be made to depend on *πρὸς ἐπιθυμίαν* by translating the passage, “with reference to one’s desire for food . . . and in the matter of cold,” &c. Others make *ρύγους* and the following substantives depend, not on *πρὸς ἐπιθυμίαν*, but *ἐγκράτειαν*. I think the other way better, the last genitives being added on rather vaguely.

⁷¹ & Ἀρίστιππε. Aristippus was the founder of the Cyrenaic school of philosophy. Pleasure was the chief good, not mere

coarse pleasures, but the pleasure arising from a well-ordered life, so arranged that, in the long run, the greatest possible amount of happiness was obtained from it. Mere animal pleasures would not fulfil the conditions, because the after results are often painful. Aristippus’ aim was to pass through life, in all his relations, in a pleasurable way. “Omnis Aristippum decuit color,” says Horace. He was at home in all society and under all circumstances.

⁷² δύως . . . ἔσται. It may seem odd that a final particle should be joined to an indi-

ἀρχειν, τὸν δέ, ὅπως μηδ' ἀντιποιήσεται ἀρχῆς, πῶς ἀν
ἐκάτερον παιδεύοις; βούλει σκοπῶμεν ἀρξάμενοι ἀπὸ
τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων; καὶ ὁ Ἀρί-
στιππος ἔφη· Δοκεῖ γοῦν μοι ἡ τροφὴ ἀρχὴ ἐλναι·
οὐδὲ γὰρ ζώῃ γ' ἄν τις, εἰ μὴ τρέφοιτο. 2. Οὐκοῦν τὸ
μὲν βούλεσθαι σίτου ἀπτεσθαι, ὅταν ὥρα ἥκη, ἀμ-
φοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γάρ⁷³, ἔφη. Τὸ
οὖν προαιρεῖσθαι⁷⁴ τὸ κατεπεῦγον μᾶλλον πράττειν ἡ
τῇ γαστρὶ χαρίζεσθαι πότερον ἀν αὐτῶν ἐθίζοιμεν;
Τὸν εἰς τὸ ἄρχειν, ἔφη, νὴ Δία, παιδευόμενον, ὅπως μὴ
τὰ τῆς πόλεως ἄπρακτα γίγνηται παρὰ τὴν ἑκείνου
ἀρχήν⁷⁵. Οὐκοῦν, ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ
δύνασθαι διψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον;
Πάνυ μὲν οὖν, ἔφη. 3. Τὸ δὲ ὑπνου ἐγκρατῆ ἐλναι,
ῶστε δύνασθαι καὶ ὄψε κοιμηθῆναι καὶ πρωῒ ἀναστῆναι
καὶ ἀγρυπνῆσαι, εἴ τι δέοι, ποτέρῳ ἀν προσθείμεν;
Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ; ἔφη, τὸ ἀφροδισίων
ἐγκρατῆ είναι, ὕστε μὴ διὰ ταῦτα κωλύεσθαι πράττειν,
εἴ τι δέοι; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ; τὸ μὴ
φεύγειν τοὺς πόνους, ἀλλὰ ἐθελοντὴν ὑπομένειν, ποτέρῳ
ἀν προσθείμεν; Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευ-
ομένῳ. Τί δέ; τὸ μαθεῖν, εἴ τι ἐπιτήδειόν ἔστι μάθ-
ημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἀν προσ-
εῖναι μᾶλλον πρέποι; Πολύ⁷⁶, νὴ Δί, ἔφη, τῷ ἄρχειν

cative. But *ὅπως* is originally a relative adverb, "in whatever manner," and in that sense an indicative is natural. The indicative is used, it may be added, when the result is regarded as pretty certain to follow.

⁷³ Εἰκὸς γάρ. Sc. ὅρθῶς λέγεις, εἰκὸς γάρ.

⁷⁴ Τὸ οὖν προαιρεῖσθαι. This, as well as πότερον, is the accusative after ἐθίζομεν. It is not simply "accustomed to prefer,"

but "accustomed to the preferring." The simple infinitive is found as well, and more commonly.

⁷⁵ παρὰ τὴν ἑκείνου ἀρχήν. "By reason of his rule." Cf. Demosth. Philip. I. p. 43, αὐτὸς παρὰ τὴν αἵτοῦ ρώμην τοσοῦτον ηὔκηται. It might also be "during his term of office," like παρὰ τὸν δλον βίον.

⁷⁶ Πολύ. Sc. μᾶλλον ἀν πρέποι. The participle παιδευομένῳ is

παιδευομένῳ καὶ γὰρ⁷⁷ τῶν ἄλλων οὐδὲν ὅφελος ἄνευ τῶν τοιούτων μαθημάτων. 4. Οὔκοῦν ὁ ωὗτω πεπαιδευμένος ἡττον ἀν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἡ τὰ λοιπὰ ζῶα ἀλλ᾽ κεσθαι; τούτων γὰρ δήπου τὰ μὲν γαστρὶ δελεαζομένα, καὶ μάλα ἔνια⁷⁸ δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῶν ἀγόμενα πρὸς τὸ δέλεαρ ἀλίσκεται, τὰ δὲ ποτῷ ἐνεδρεύεται. Πάνυ μὲν οὖν, ἔφη. Οὔκοῦν καὶ ἄλλα ὑπὸ λαγηνέας, οἷον οἵ τε ὅρτυγες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι τῶν ἀφροδισίων φερόμενοι καὶ ἔξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι τοῖς θηράτροις ἐμπίπτουσι; Συνέφη καὶ ταῦτα. 5. Οὔκουν δοκεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ ταῦτα πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων; ὥσπερ οἱ μοιχοὶ εἰσέρχονται εἰς τὰς εἱρκτὰς εἰδότες, ὅτι κύνδυνος τῷ μοιχεύοντι ἀ τε ὁ νόμος ἀπειλεῖ παθεῖν καὶ ἐνεδρευθῆναι καὶ ληφθέντα ὑβρισθῆναι καὶ τηλικούτων μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχρῶν, ὅντων δὲ πολλῶν τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας, ὅμως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἀρ' οὐκ ἡδη τοῦτο⁷⁹ παντάπασι κακοδαιμονῶντός ἐστιν; "Εμοιγε δοκεῖ, ἔφη. 6. Τὸ δὲ εἶναι μὲν⁸⁰ τὰς ἀναγκαιοτάτας πλείστας πράξεις

throughout used in its strict sense, "one who is being trained."

77 καὶ γὰρ. Καὶ qualifies *τῶν ἄλλων*, "for even of the other things." Cf. Plato, Symp. 176 B, καὶ γὰρ αὐτὸς εἴμι τῶν χθὲς βεβαπτισμένων. Sometimes καὶ γὰρ is "for in fact" (etenim), and then a second καὶ is sometimes added. Cf. Thucyd. vi. 61, καὶ γὰρ τις καὶ στρατιά ἔτυχε παρελθοῦσα. Cf. above, I. ii. 11, καὶ γὰρ μόνος, for the first meaning, and I. v. 3, καὶ γὰρ οὐχ ὥσπερ οἱ πλεονέκται, for the second. Below, the order is δοκεῖ ἀλίσκεσθαι ἄν.

78 καὶ μάλα ἔπια. "Even though —some of them—very shy, still are caught." "Ἐνια is added as a kind of afterthought, because what is said of their shyness is only true of some. Breitenbach quotes an apposite passage from Anab. V. v. 11, ἀκούομεν ὑμᾶς εἰς τὴν πόλιν βίᾳ παρεληλυθότας, ἐνίous σκηνοῦν ἐν ταῖς οἰκίαις.

79 οὐκ ἡδη τοῦτο. "Is not this (φέρεσθαι τινα εἰς τὰ ἐπικίνδυνα) at once (from this point forward) the act of a madman?"

80 Τὸ δὲ εἶναι μέν. See note on I. iv. 17, on τὸ σὸν μὲν ὅμμα.

τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τάς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρός τε ψύχη καὶ θάλπη, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκεῖν δεῖν καὶ ταῦτα εὔπετῶς φέρειν; Πάνυ μὲν οὖν, ἔφη. 7. Οὐκοῦν, εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς μηδὲ ἀντιποιησομένους τοῦ ἄρχειν τάξομεν; Συνέφη καὶ τοῦτο. Τί οὖν; ἐπειδὴ καὶ τούτων ἐκατέρου⁸¹ τοῦ φύλου τὴν τάξιν οἰσθα, ἥδη ποτ' ἐπεσκέψω, εἰς ποτέραν τῶν τάξεων τούτων σαντὸν δικαίως ἀν τάττοις; 8. "Ἔγωγ", ἔφη ὁ Ἐρίστιππος· καὶ οὐδαμῶς γε τάττω ἐμαυτὸν εἰς τὴν τῶν ἄρχειν βουλομένων τάξιν. Καὶ γὰρ πάνυ⁸² μοι δοκεῖ ἄφρονος ἀνθρώπου εἶναι τό, μεγάλου ὅντος τοῦ ἐαυτῷ τὰ δέοντα παρασκευάζειν, μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις ὡν δέονται πορίζειν καὶ ἐαυτῷ μὲν πολλὰ⁸³

Translate, "that whereas (*μέν*) . . . yet" (*δέ*).
⁸¹ καὶ τούτων ἐκατέρου.

"Since you know the right post for each class of these." That is, you know the post each of the classes ought to occupy: the temperate, the post of rule; the intemperate, the post of non-aspirants after rule. The *καὶ* seems to me to be, as before explained, in the wrong clause according to our usage, and we should put it in the next, "did you ever thereupon, as a next step (*ἥδη*), consider?"

⁸² Καὶ γὰρ πάνυ. Καὶ πάνυ ἄφρονος seem to be connected, "even a very senseless man." The order of the words is, *τοῦ ἐαυτῷ παρασκευάζειν τὰ δέοντα μεγάλου ὅντος, τὸ μὴ ἀρκεῖν αὐτῷ*

τοῦτο (*τὸ ἐαυτῷ*) κ.τ.λ. 'Αρκεῖν is here evidently "to be sufficient for." The man is not content with providing himself with what he needs; he imposes on himself beyond this (*προσαναθέσθαι*) the doing it for others as well (*καὶ*). In *προσαναθέσθαι* there is a change of subject, so that the sentence runs *τοῦτο μὴ ἀρκεῖν αὐτῷ ἀλλ' αὐτὸν προσαναθέσθαι*. Cf. Plato, Gorg. 510 B, φοβοῦτο δῆκου ἀν αὐτὸν δ τύραννος καὶ τούτῳ οὐκ ἀν ποτε δύνατο φίλος γενέσθαι, where the subject of *δύνατο* is not *τύραννος*.

⁸³ ἐαυτῷ μὲν πολλά. I think *ἐλλείπειν* is active here: "to leave much of what he wants unsecured for himself." Below, *καὶ γὰρ αἱ πόλεις* is "for cities too."

ῶν βούλεται ἐλλείπειν, τῆς δὲ πόλεως προεστῶτα, ἐὰν μὴ πάντα, ὅσα ἡ πόλις βούλεται, καταπράττῃ, τούτου δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὴ ἀφροσύνη ἔστι; 9. Καὶ γὰρ ἀξιοῦσιν αἱ πόλεις τοῖς ἄρχουσιν ὥσπερ ἐγὼ τοῖς οἰκέταις χρῆσθαι· ἐγὼ τε γὰρ ἀξιῶ τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια⁸⁴ παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαιν αἴ τε πόλεις οἴονται χρῆναι τοὺς ἄρχοντας ἔαυταῖς μὲν ὡς πλεῖστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. Ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα ἔχειν αὐτοῖς τε⁸⁵ καὶ ἄλλοις παρέχειν οὕτως ἢν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαιμι· ἐμαυτὸν τοίνυν⁸⁶ τάττω εἰς τοὺς βουλομένους ὃ ῥᾶστά τε καὶ ἥδιστα βιοτεύειν. 10. Καὶ ὁ Σωκράτης ἔφη· Βούλει οὖν καὶ τούτο σκεψώμεθα, πότεροι ἥδιον ζῶσιν, οἱ ἄρχοντες ἢ οἱ ἀρχόμενοι; Πάνυ μὲν οὖν, ἔφη. Πρῶτον μὲν τοίνυν τῶν ἐθνῶν, ὡν ἡμεῖς ἴσμεν, ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μέν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυδοί· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιῶται δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ Χαρχηδόνιοι μὲν ἄρχουσι, Λίβυες δὲ ἄρχονται. Τούτων οὖν ποτέρους ἥδιον οἵει ζῆν; ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτὸς εἰ, πότεροι σοι δοκοῦσιν ἥδιον, οἱ κρατοῦντες ἢ οἱ κρατούμενοι, ζῆν; 11. Ἄλλ' ἐγώ τοι, ἔφη ὁ Ἀρίστιππος, οὐδὲ εἰς τὴν δουλείαν⁸⁷ αὐτὸν τάττω· ἀλλ' εἰναλ τίς μοι δοκεῖ

⁸⁴ ἄφθονα τὰ ἐπιτήδεια. “The usual provisions in abundance.” It is assumed that the servants would provide victuals: it is stated that these were to be plentifully supplied. The words are equivalent to παρασκευάζειν τὰ ἐπιτήδεια διστε ἄφθονα εἶναι. Cf. Thucyd. i. 90, ἔως ἢν τὸ τεῖχος ἱκανὸν αἱρωσιν.

⁸⁵ πράγματα ἔχειν αὐτοῖς τε. “To have trouble for their own

share, and cause it to others.” One would rather have expected αὐτούς, I think.

⁸⁶ ἐμαυτὸν τοίνυν. This corresponds to τοὺς μὲν βουλομένους, or rather the sentence is ended differently from what Xenophon intended to write. Instead of going on τοὺς δὲ βουλομένους, or ἐμαυτὸν δέ, he draws a conclusion with τοίνυν.

⁸⁷ οὐδὲ εἰς τὴν δουλείαν. “But in

μέση τούτων ὁδός, ἦν πειρῶμαι βαδίζειν, οὔτε δὶ' ἀρχῆς οὔτε διὰ δουλείας, ἀλλὰ δὶ' ἐλευθερίας, ἥπερ μάλιστα πρὸς εὐδαιμονίαν ἄγει. 12. Ἐλλ' εἰ μέντοι⁸⁸, ἔφη ὁ Σωκράτης, ὡσπερ οὔτε δὶ' ἀρχῆς οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτως μηδὲ δὶ' ἀνθρώπων, ἵστις ἂν τι λέγοις· εἰ μέντοι ἐν ἀνθρώποις διν μήτε ἀρχεῖν ἀξιώσεις μήτε ἀρχεσθαι, μήτε τοὺς ἀρχοντας ἐκὼν θεραπεύσεις, οἷμαί σε ὅραν, ὡς ἐπίστανται οἱ κρείττονες τοὺς ἥττονας καὶ κοινῇ καὶ ἴδιᾳ κλαίοντας καθιστάντες⁸⁹ δούλοις χρῆσθαι. 13. ἡ λανθάνουσά σε οἵ ἄλλων σπειράντων καὶ φυτευσάντων τόν τε σῖτον τέμνοντες καὶ δευδροκοποῦντες καὶ πάντα τροπον πολιορκοῦντες τοὺς ἥττονας καὶ μὴ θέλοντας θεραπεύειν, ἔως ἀν πείσωσιν ἐλέσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν τοῖς κρείττοσι; καὶ ἴδιᾳ αὖ⁹⁰ οἱ ἀνδρεῖοι καὶ δυνατοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἴσθα ὅτι καταδουλωσάμενοι καρποῦνται; Ἐλλ' ἐγώ τοι, ἔφη, ἵνα μὴ πάσχω ταῦτα, οὐδὲ εἰς πολιτείαν ἐμαυτὸν κατακλείω ἀλλὰ ξένος, πανταχοῦ εἴμι. 14. Καὶ ὁ Σωκράτης ἔφη· Τοῦτο μέντοι ἥδη⁹¹

truth (*τοῦ*) I do not even rank myself, on the other hand, amongst," &c. There is a reference in *ab* to what was said before (§ 8), οὐδαμῶς γε τάττω ἐμαυτὸν εἰς τῶν ἀρχεῖν βουλομένων τάξιν. Aristippus did not want to rule: nor on the other hand did he want to be a slave.

⁸⁸ 'Αλλ' εἰ μέντοι. The particle here seems to be used as in I. iii. 10, viz. in the sense of "in truth;" in the next sentence, in its more usual force of "however." Below with δὶ' ἀνθρώπων supply φέροι.

⁸⁹ κλαίοντας καθιστάντες. "Bringing them to tears," i.e. making them suffer bitterly. Kühner quotes Eurip. Androm.

635, δις κλαίοντά σε καὶ τὴν ἐν οἰκοισ σὴν καταστῆσει κέρην.

⁹⁰ καὶ ἴδιᾳ αὐτός. What has been said before referred to states (κοινή); this clause to private acts.

⁹¹ Τοῦτο μέντοι ἥδη. Μέντοι here is, I think, "in truth," and πάλαισμα seems to be "a crafty wrestling trick." If this be so, then of course Socrates is speaking ironically throughout this clause. "This is indeed," he says, "a fine trick of yours you are alluding to: of course no one ever injures a stranger: oh dear! no." This is not, I may add, an instance of what is usually meant by the Socratic irony. Of this, something may be said hereafter.

λέγεις δεινὸν πάλαισμα· τοὺς γὰρ ξένους, ἐξ οὐδὲ τε Σίννις καὶ ὁ Σκείρων καὶ ὁ. Προκρούστης ἀπέθανον, οὐδεὶς ἔτι ἀδικεῖ ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ νόμοις τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους πρὸς τοῖς ἀναγκαίοις⁹³ καλουμένοις ἄλλους κτῶνται βοηθοὺς καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται καὶ ὅπλα κτῶνται, οἵς ἀμύνονται τοὺς ἀδικοῦντας, καὶ πρὸς τούτοις ἄλλους ἔξωθεν συμμάχους κατασκευάζονται⁹⁴. καὶ οἱ μὲν πάντα ταῦτα κεκτημένοι δῆμος ἀδικοῦνται· 15. σὺ δὲ οὐδὲν μὲν τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἔνθα πλεῖστοι ἀδικοῦνται, πολὺν χρόνον διατρίβων, εἰς ὅποιαν δὲ ἀν πόλιν ἀφίκη, τῶν πολιτῶν πάντων ἥττων ὅν, καὶ τοιοῦτος, οἵοις μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν, δῆμος διὰ τὸ ξένος εἶναι οὐκ ἀν οἵει ἀδικηθῆναι; ἡ, διότι αἱ πόλεις σοι κηρύττουσιν ἀσφάλειαν καὶ προσιόντι καὶ ἀπιόντι, θαρρεῖς; ἡ διότι καὶ δοῦλος ἀν⁹⁴ οἵει τοιοῦτος εἶναι, οἷος μηδενὶ δεσπότῃ λυσιτελεῖν; τίς γὰρ ἀν ἐθέλοι ἄνθρωπον ἐν οἴκᾳ ἔχειν πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτελεστάτῃ διαίτῃ χαίροντα; 16. σκεψώμεθα δὲ καὶ τοῦτο, πῶς οἱ δεσπόται τοῖς τοιούτοις οἰκέταις χρῶνται· ἀρά οὖ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι; κλέπτειν δὲ κωλύουσιν ἀποκλείοντες ὅθεν ἄν τι λαβεῖν ἢ; τοῦ δὲ δραπετεύειν δεσμοῖς

⁹³ πρὸς τοῖς ἀναγκαῖοις. “Besides those called kinsmen,” people connected with them by the ties of blood or affinity.

⁹⁴ κατασκευάζονται. This verb is not quite the same as παρασκευάζονται. This last is simply “to provide for oneself;” the other is rather to furnish, equip, get together. It is sometimes used of “getting up a false case.” Cf. Demosth. 547, λιποστρατίου γραφῆι κατεσκεύασεν. Below, in οὐκ

ἀν οἵει, the ἀν is to be taken with ἀδικηθῆναι.

⁹⁴ καὶ δοῦλος ἀν. “Do you,” says Socrates, “derive your confidence from the knowledge that even if the worst came to the worst, and you were enslaved, you would soon be let go, being worthless even as (*καὶ*) a slave?” But a worthless slave his master tries by hard means to improve, so that there was not much hope for Aristippus in that point of view.

ἀπείργουσι; τὴν ἀργίαν δὲ πληγαῖς ἔξαναγκάζουσιν; ἡ σὺ πῶς ποιεῖς, ὅταν τῶν οἰκετῶν τινα τοιοῦτον ὅντα καταμανθάνῃς; 17. Κολάζω, ἔφη, πᾶσι κακοῖς, ἕως ἂν δουλεύειν ἀναγκάσω. Ἀλλὰ γάρ⁹⁵, ὁ Σώκρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἦν δοκεῖς μοι σὺν νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ρυγώσουσι καὶ ἀγρυπνήσουσι καὶ τάλλα πάντα μοχθήσουσιν ἑκόντες; ἐγὼ μὲν γὰρ οὐκ οἴδ', ὅτι⁹⁶ διαφέρει τὸ αὐτὸ δέρμα ἑκόντα ἢ ἄκοντα μαστιγοῦσθαι, ἢ ὅλως τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἑκόντα ἢ ἄκοντα πολιορκεῖσθαι ἄλλο γε ἢ ἀφροσύνη πρόσεστι τῷ θέλοντι τὰ λινπηρὰ ὑπομένειν. 18. Τί δέ; ὁ Ἀρίστιππε, ὁ Σωκράτης ἔφη, οὐ δοκεῖ σοι τῶν τοιούτων⁹⁷ διαφέρειν τὰ ἑκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἐκῶν πεινῶν φάγοι ἄν, ὅπότε βούλοιτο⁹⁸, καὶ ὁ ἐκῶν διψῶν πίοι, καὶ τάλλα ώσαύτως; τῷ δ' ἐξ ἀνάγκης τάντα πάσχοντι οὐκ ἔξεστιν, ὅπόταν βούληται, παίεσθαι; ἔπειτα ὁ μὲν ἑκουσίως ταλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνεται, οἷον οἱ τὰ θηρία θηρῶντες ἐλπίδι τοῦ λήψεσθαι ήδεως μοχθοῦσι. 19.

⁹⁵ Ἀλλὰ γάρ. These particleless suppose an ellipse really: “but what is the use of talking, for,” or “but there is this difficulty, for.” Cf. Arist. Nub. 797, ἀλλ᾽ ἔστι τοιούτῳ γένειον καλός τε κάγαθός, ἀλλ᾽ οὐκ ἔδειλει γάρ μανθάνειν, “but there's a hitch, for he won't learn.”

⁹⁶ οὐκ οἴδ', δ.τι. The construction is a little involved: δ.τι. ἄλλο διαφέρει (τινά) μαστιγοῦσθαι τὸ αὐτὸ δέρμα ἑκόντα ἢ ἄκοντα ἢ (δ.τι.) ἀφροσύνη πρόσεστι κ.τ.λ. As long as a man is beaten, it makes very little matter whether it is voluntarily or involuntarily, except that the former implies an amount of

folly. The omission of δ.τι is nothing uncommon: with ἄλλο τι ἢ, it is regularly omitted. Cf. Plato, Hipp. Maj. 288 B, ἄλλο τι ἢ φῶμεν, for ἄλλο τι ἔστιν ἢ τοῦτο, δ.τι φῶμεν.

⁹⁷ τῶν τοιούτων. The construction is τὰ ἑκούσια τῶν τοιούτων (τοῦ πεινῆν κ.τ.λ.) διαφέρει τῶν ἀκουσίων ἢ κ.τ.λ. (“so far as”).

⁹⁸ διπέτε βούλοιτο. This is a curious expression, for the usual διπέται βούληται. The construction seems one of indefinite frequency, although the preceding verb is not in the past tense, by a sort of attraction to φάγοι ἄν.

Καὶ τὰ μὲν τοιαῦτα ἀθλα τῶν πόνων μικροῦ τινος ἄξιά ἔστι τοὺς δὲ πονοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται, ἢ ὅπως ἔχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τὸν ἑαυτῶν οἰκουν καλῶς οἰκῶσι καὶ τοὺς φίλους εὐ ποιῶσι καὶ τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ οἴεσθαι χρὴ τούτους καὶ πονεῦν ἡδέως εἰς τὰ τοιαῦτα καὶ ζῆν εὐφραινομένους, ἀγαμένους μέν ἑαυτούς, ἐπαινουμένους δὲ καὶ ζηλούμενους ὑπὸ τῶν ἄλλων; 20. ἔτι δὲ αἱ μὲν ῥᾳδιουργίαι καὶ ἐκ τοῦ παραχρῆμα ἡδοναὶ⁹⁹ οὕτε σώματι εὐεξίαν ἰκαναὶ εἰσιν ἐνεργάζεσθαι, ὡς φασιν οἱ γυμνασταί, οὕτε ψυχῇ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιοῦσιν· αἱ δὲ διὰ καρτερίας ἐπιμέλειαι τῶν καλῶν τε κἀγαθῶν ἔργων ἔξικνεῖσθαι ποιοῦσιν, ὡς φασιν οἱ ἀγαθοὶ ἄνδρες λέγει δέ που καὶ Ἡσίοδος·

Τὴν μὲν γὰρ κακότητα καὶ ἥλαδὸν ἔστιν ἐλέσθαι
ῥῃδίως· λείη μὲν ὁδός, μάλα δὲ ἐγγύθι ναίει.

τῆς δὲ ἀρετῆς ἴδρωτα θεοὶ προπάροιθεν ἔθηκαν
ἀθάνατοι· μακρὸς δὲ καὶ ὅρθιος οἶμος ἐσ αὐτὴν
καὶ τρηχὺς τὸ πρώτον· ἐπὴν δὲ εἰς ἄκρον ἵκηται¹⁰⁰,
ῥῃδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐοῦσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

Τῶν πόνων¹ πωλοῦσιν ἡμῖν πάντα τάγάθ' οἱ θεοί.

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησίν·

⁹⁹ ἐκ τοῦ παραχρῆμα ἡδοναῖ. “Pleasures acquired in a moment.” Apparently all such pleasures are meant as requiring no healthful exertion to procure, and so involve no beneficial training for mind or body. The opposite of these are αἱ διὰ καρτερίας ἐπιμέλειαι.

¹⁰⁰ ἵκηται. The subject, I think, is τις rather than οἶμος. The

passage is from Hesiod's Opera et Dies, 287, &c.

¹ Τῶν πόνων. This is a genitive of price. Cf. I. ii. 36, ἔρωμα δπόσου πωλεῖ, and Thucyd. ii. 60, τὰ ξύμπαντα τούτου ἔνδες ἦν πωλοῖτο. Of the next verse the meaning is that a man who pursues pleasure, will in the end lie on a bed of thorns.

*Ω πονηρέ, μὴ τὰ μαλακὰ μώεο, μὴ τὰ σκλήρ' ἔχης.

21. Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἡρακλέους, ὅπερ δὴ² καὶ πλείστοις ἐπιδείκνυται, ώσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται ὡδέ πως λέγων, ὅσα ἐγὼ μέμνημαι φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παιδῶν εἰς ἥβην ὡρμάτῳ, ἐν ᾧ οἱ νέοι ἥδη αὐτοκράτορες γυγνόμενοι δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν³ τρέψονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα, ὅποτέραν τῶν ὄδῶν τράπηται· 22. καὶ φανῆναι αὐτῷ δύο γυναῖκας προσέναι μεγάλας, τὴν μὲν ἑτέραν εὐπρεπῆ τε ἵδεν καὶ ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὅμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ, ἐσθῆτι δὲ λευκῇ⁴. τὴν δ' ἑτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὁρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὅμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δέ, ἐξ ἣς ἀν μάλιστα ὥρα διαλάμποι, κατασκοπεῖσθαι⁵ δὲ θαμὰ ἑαυτήν, ἐπισκοπεῖν δὲ καί, εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν. 23. Ως δ' ἐγένοντο

² διερ δῆ. “Which as you know (δῆ) he shows off to a vary large number.” Ἐπιδεικνύναι (act. and mid.) is specially used for “making a display” of one’s rhetorical powers. Cf. Plato, Hipp. Maj. 286 B, τοῦτον (τὸν λόγον), καὶ ἐκεῖ ἐπεδειξάμην, καὶ ἐνθάδε μέλλω ἐπιδεικνύναι ἐν τῷ διδασκαλείῳ.

³ τὴν δι' ἀρετῆς ὁδὸν. This is a cognate accusative after τρέψονται, equivalent to βήσονται in sense. Below, εἰς ἡσυχίαν seems to be connected with ἐξελθόντα,

“after going out for quiet.” The deliberative subjunctive τράπηται has been noticed before. Cf. I. ii. 15.

⁴ ἐσθῆτι δὲ λευκῆ. This does not refer to τὸ σχῆμα apparently, but depends on κεκοσμημένην, “and herself decked in white apparel.” Below, in δοκεῖν φαίνεσθαι, this is the real order of the words, “she appeared to have a look.”

⁵ κατασκοπεῖσθαι. Perhaps this means “to look down upon,” and ἐπισκοπεῖν “to cast glances on” (others).

πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ρῆθεῖσαν ιέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἔτέραν φθάσαι βουλομένην προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν Ὁρώσε, ὡς Ἡράκλεις, ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίου τράπγ· ἐὰν οὖν ἐμὲ φίλην ποιησάμενος⁶, ἐπὶ τὴν ἥδιστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλεπῶν ἀπειρος διαβιώσῃ. 24. Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διέσῃ⁷, τί ἀν κεχαρισμένον ἡ σιτίον ἡ ποτὸν εὔροις, ἡ τι ἀν ἴδων ἡ τι ἀκούσας τέρφθείης, ἡ τίνων ὀσφραινόμενος ἡ ἀπόμενος ἡσθείης, τίσι δὲ παιδικοῖς ὅμιλῶν μάλιστ’ ἀν εὐφρανθείης, καὶ πῶς ἀν μαλακώτατα καθεύδοις, καὶ πῶς ἀν ἀποιώτατα τούτων πάντων τυγχάνοις. 25. Ἐὰν δέ ποτε γένηται τίς ὑποφίᾳ σπάνεως ἀφ’ ὧν⁸ ἔσται ταῦτα, οὐ φόβος, μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι· ἀλλ’ οἷς ἀν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήση, οὐδενὸς ἀπεχόμενος, ὅθεν ἀν δυνατὸν ἡ τι κερδᾶνται πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ἔνυοῦσιν ἔξουσίαν ἔγωγε παρέχω. 26. Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα· Ω γύναι, ἔφη, ὄνομα δέ σοι⁹ τί ἔστιν; ἡ δέ· Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὔδαιμονίαν, οἱ δὲ μισοῦντές με ὑποκοριζόμενοι¹⁰ ὄνομάζουσί με

⁶ ποιησάμενος. If the reading be correct, there must be supplied τὴν ἐπὶ τὸν βίον ὁδὸν τράπγ, “if you adopt your course of life, by making a friend of me.”

⁷ διέσῃ. This is probably corrupt, but if correct it supposes a word, διεῖναι, in the sense of living all through one’s days, like διαγίγνεσθαι.

⁸ σπάνεως ἀφ’ ὧν. That is, σπάνεως τούτων ἀφ’ ὧν ταῦτα (all these delights) ἔσται. So below,

in οἷς ἀν κ.τ.λ. there is the same attraction of the relative to τούτοις.

⁹ ὄνομα δέ σοι. For δέ see I. iii. 13, under τοὺς δὲ καλούς.

¹⁰ ὑποκοριζόμενοι. The usual meaning of this verb is, to give diminutive names to any thing; these are easily subdivided into fondling or endearing names, and depreciatory; in the former case, what is bad might be cloaked over by a specious name; in the

Κακιαν. 27. Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· Καὶ ἐγὼ¹¹ ἦκω πρὸς σέ, ὁ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἔξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὅδὸν τράποιο, σφόδρ’ ἄν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμὲ ἔτι πολὺ ἐντιμοτέραν καὶ ἐπ’ ἀγαθοῖς¹² διαπρεπεστέραν φανῆναι· οὐκ ἐξαπατήσω δέ σε προοιμίοις ἥδουντος, ἀλλ’, ὥπερ οἱ θεοὶ διέθεσαν, τὰ δύντα διηγήσομαι μετ’ ἀληθείας. 28. Τῶν γὰρ δυντῶν ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις ἀλλ’ εἴτε τοὺς θεοὺς Ἱλεως εἶναι σοι βούλει, θεραπευτέον τοὺς θεούς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῦς ἐπ’ ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὑποιεῖν· εἴτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἵει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμου ὄρμᾶς αὔξεσθαι καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς· τε¹³ παρὰ τῶν ἐπισταμένων

latter, what is good might be depreciated by a lowering term. For the former sense cf. Plato, de Repub. 400 E, *κνοιαν οδσαν ὑποκριζόμενοι καλοῦμεν ὡς εὐήθειαν*. The latter meaning is very rare. The primary notion of the word is of course that of talking like a baby (*κόρη*).

¹¹ Καὶ ἐγώ. “I also,” as well as she. Below, in *εἰ τὴν πρὸς ἐμέ*, the optative with *ἄν* strikes one as a less usual form than *ἐάν* with a subjunctive. The difference is, that the former puts the

matter as a pure hypothesis, without any intimation of more or less probability. The latter conveys an idea of the matter being speedily tested one way or the other. And this last, under the circumstances, seems the more natural way here.

¹² ἐπ’ ἀγαθοῖς. “For the benefits I bring you.” There is a similar use of *ἐπί* in the next paragraph, *ἐπ’ ἀρετῇ θαυμάζεσθαι*.

¹³ τέχνας αὐτάς τε. The particle *τε* is somewhat out of place. In fact, *ἀσκητέον* is superfluous.

ιαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γάρ μη ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις¹⁴ καὶ ἴδρωτι. 29. Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὡς φησι Πρόδικος Ἐννοεῖς, ὡς Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὄδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὔτη διηγεῖται; ἐγὼ δὲ ῥᾳδίαν καὶ βραχεῖαν ὄδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. 30. Καὶ ἡ Ἀρετὴ εἶπεν. Ως τλῆμον, τί δὲ σὺ ἀγαθὸν ἔχεις; ή τί ἡδὺ οἰσθα, μηδὲν τούτων ἔνεκα πράττειν ἐθέλουσα; ήτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλά, πρὶν ἐπιθυμῆσαι, πάντων ἐμπίπλασαι, πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα, καὶ ἵνα μὲν ἡδέως φάγης, ὁψοποιοὺς μηχανωμένη, ἵνα δὲ ἡδέως πίνης, οἴνους τε πολυτελεῖς παρασκευάζῃ¹⁵ καὶ τοῦ θέρους χιόνα¹⁶ περιθέουσα ξητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμάτας μαλακάς, ἀλλὰ καὶ τὰς κλίνας καὶ τὰ ὑπόβαθρα¹⁷

Either αὐτάς τε μαθητέον καὶ δπως δεῖ χρῆσθαι αὐταῖς, or if ἀσκητέον be in the sentence, the words ought to run τέχνας αὐτάς μαθητέον τε καὶ ἀσκητέον δπως κ.τ.λ.

¹⁴ σὺν πόνοις. Kühner remarks that σὺν in the sense of the instrument is rare. But this passage does not supply an instance of it; the words only imply that the training was not without toil and sweat, not unaccompanied by them. Below, in τούτων ἔνεκα, the pronoun refers to τῶν ἀγαθῶν and τῶν ἡδέων. Vice does nothing to earn what is good or pleasant.

¹⁵ παρασκευάζῃ. This is a change from a participle to a finite verb; either μηχανᾶ and παρασκευάζῃ, or μηχανωμένη and παρασκευαζόμενη would have been

regular. Cf. Thucyd. viii. 48, οἱ μὲν Χῖοι ἀναίσχυντο εἰεν, πλουσιώτατοι δυτες, ἐπικουρίᾳ δὲ δύως σωζόμενοι ἀξιοῦσι κινδυνεύειν.

¹⁶ χιόνα. The snow was to cool their wine, or water. The Romans used snow for the same purpose. "Nec nisi per niveam Cæcuba potat aquam" (Mart. xii. 17). Below, for τὰς στρωμάτας μαλακάς (i. e. ὡστε μαλακάς εἶναι), see a previous note (II. i. 9).

¹⁷ ὑπόβαθρα. Schneider makes these out to be a sort of rockers attached to the legs of the couches to give a swinging motion to them, so as to lull the person to sleep. Others take it to be simply carpets spread beneath to prevent any noise. I do not know which is the real meaning.

ταῖς κλίναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν, ὅτι ποιῆσι, ὑπου χριθυμεῖς· τὰ δὲ ἀφροδίσια πρὸ τοῦ δέεσθαι ἀναγκάζεις, πάντα μηχανωμένη καὶ γυναιξὶ καὶ ἀνδράσι χρωμένη· οὕτω γὰρ παρδεύεις τοὺς ἑαυτῆς φίλους¹⁸, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα¹⁹. 31. Ἀθάνατος δὲ οὖσα ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς, ἀνήκοος εἰ καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι. Τίς δὲ ἂν σοι λεγούση τι πιστεύσει; τίς δὲ ἀν δεομένη τινὸς ἐπαρκέσειεν; ή τίς ἀν εὐ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οὐ νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοι εἰσι, πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ γεότητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραττόμενοι²⁰ βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι. 32. Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θείον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίγνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις οἷς προσήκει²¹, ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἴκων

¹⁸ τοὺς ἑαυτῆς φίλους. See I. iv. 9. If the reading be correct, it is unfavourable to Kühner's theory there alluded to.

¹⁹ κατακοιμίζουσα. "Slumbering away the best part of the day." Below, in λεγούση τι πιστεύσει, it is immaterial whether τι be joined with the participle or the verb. In I. ii. 60, ἐπαρκεῖν is used with a genitive, ἐπήρκει τῷν ἑαυτῷ.

²⁰ πραττομένοις. The men are

ashamed of their past conduct, and their present life is a burden to them. They have run through (διαδραμόντες) their pleasures, and their hardships fall on them in their old age.

²¹ οἷς προσήκει. That is, παρ' οἷς προσήκει με τιμᾶσθαι. The omission of the preposition before the relative in such cases is very common. Cf. III. vii. 3, ἐν ταῖς συνουσίαις als σύνει. Cf. also Plato, de Leg. 659 A, ἐκ τούτου

δεσπόταις, εύμενής δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός. . .

33. *"Εστι δὲ τοῖς μὲν ἐμοῖς φίλοις"²² ἡδεῖα μὲν καὶ ἀπράγματα σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γάρ, ἔως ἂν ἐπιθυμήσωσιν αὐτῶν. "Τπνος δ' αὐτοῖς πάρεστιν ἡδίων ἡ τοῖς ἀμόχθοις, καὶ οὕτε ἀπολείποντες αὐτὸν ἄχθονται, οὕτε διὰ τοῦτον μεθιᾶσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νεών τιμαῖς ἀγάλλονται καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμινηται, εὖ δὲ τὰς παρούσας ἥδονται πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὅντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν ὅταν δ' ἔλθῃ τὸ πεπρωμένου τέλος, οὐ μετὰ λήθης ἄτιμοι κείνται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὡς παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονηταὶ²³ σαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι.*

34. *Οὕτω πως διώκει Πρόδικος τὴν ὑπὲρ Ἀρετῆς Ἡράκλεους παιδευσιν, ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειοτέροις ῥήμασιν ἡ ἐγὼ νῦν. Σοὶ δ' οὖν²³ ἄξιον,*

στόματος οὐπερ τοὺς θεοὺς ἐπεκαλέσατο.

²² *τοῖς μὲν ἐμοῖς φίλοις.* This μέν has nothing to correspond to it, for *ὅπνος δὲ* answers to *ἡδεῖα μὲν ἀπόλαυσις.* But there can be easily supplied some clause like *τοῖς δὲ τῆσδε οὖτις*.

²³ *Σοὶ δ' οὖν κ.τ.λ.* "At all events it is worth your while." Δ' *οὖν* is used when the writer implies that whatever may be the exact truth of some remark just made, at all events the conclusion holds. Whether the language of Prodicus was or was not better than that of Socrates, at all events it was well for Aristippus to give

some attention to his future life as well as (*καὶ*) to the present. Cf. Plato, de Leg. 800 A, *τὸ δ' οὖν δόγμα περὶ αὐτοῦ τοῦτο ἔστω;* "utcumque hoc habet." Here Socrates goes on the practical idea of so acting as to give ultimate satisfaction. In fact, he advocates a utilitarian policy, *on the ground of its utility.* This is important, because others might advocate the same line of conduct, but not make its ultimate utility the final cause. In fact, Plato would advocate a virtuous course for its own sake purely, and would regard such arguments as those of Socrates as unworthy a philo-

ω Ἀριστιππε, τούτων ἐνθυμουμένῳ πειρᾶσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.

CHAPTER II.

1. Αἰσθόμενος δέ ποτε *Λαμπροκλέα*, τὸν πρεσβύτατον οὐδὲν ἔαυτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα· Εἴπε μοι, ἔφη, ὡ παῖ, οἰσθά τινας ἀνθρώπους ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν τοὺς τί ποιοῦντας²⁴ τὸ δυνομα τοῦτο ἀποκαλοῦσιν; "Ἐγωγε, ἔφη τοὺς γὰρ εὑ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους; 2. "Εμοιγε, ἔφη. "Ηδη δέ ποτ"²⁵ ἐσκέψω, εἰ ἄρα, ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἀδικον εἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον; Καὶ μάλα, ἔφη καὶ δοκεῖ μοι, ὑφ' οὐ ἄν τις²⁶ εὑ παθὼν εἴτε φίλου εἴτε πολεμίου μὴ πειρᾶται χάριν ἀποδιδόναι, ἀδικος εἶναι. 3. Οὕκουν, εἴ γε οὕτως ἔχει τοῦτο, εἰλικρινής τις ἄν εἴη ἀδικία ἢ ἀχαριστία; συνω-

sopher, as putting indeed virtue on a very low level.

²⁴ τοὺς τί ποιοῦντας. See note on I. iv. 14 for the position of *τί*. For the double accusative cf. Plato, de Leg. 704 A, *ὅτι δεήσει καλεῖν αὐτήν*.

²⁵ "Ηδη δέ ποτε. "Did you ever, taking up the matter from this point (ἥδη), examine," &c. Below, in *καὶ τὸ ἀχαριστεῖν*, *καὶ* is "also," otherwise no assertion would be made.

²⁶ ὑφ' οὐ ἄν τις. Literally this is "benefited by whatever person,

a man does not try to make a return, he seems to me to be unjust." This is a compressed form of ἔαντις τις, ὑφ' ἐτέρου τινός, δοτις ἄν τις, εὐ παθών, μὴ πειρᾶται χάριν ἀποδιδόναι, οὗτος ἀδικος εἶναι δοκεῖ. The relative belongs to the participle only. Cf. Tacitus, Agric. 38, "Unde proximo latere Britanniae lecto omni redierat," and Ann. xi. 38, "quod frustra jugulo admovens ictu tribuni transfigitur," for the same use in Latin.

μολόγει. Οὕκουν, ὅσῳ ἂν τις μείζω ἀγαθὰ παθῶν μὴ ἀποδιδῷ χάριν, τοσούτῳ ἀδικώτερος ἀν εἴη; συνέφη καὶ τοῦτο. Τίνας οὖν, ἔφη, ὑπὸ τώνων²⁷ εὔροιμεν ἀν μείζονα εὐεργετημένους ἢ παιδας ὑπὸ γονέων; οὓς οἱ γονεῖς ἐκ μὲν οὐκ ὄντων²⁸ ἐποίησαν εἶναι, τοσαῦτα δὲ καλὰ ἴδειν καὶ τοσούτων ἀγαθῶν μετασχεῖν, ὅσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἀ δὴ καὶ οὗτως ἡμῖν δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν καὶ αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὡς οὐκ ἀν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες²⁹. 4. Καὶ μὴν οὐ τῶν γε ἀφροδισίων ἔνεκα παυδοποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις, ἐπεὶ τούτου γε³⁰ τῶν ἀπολυσόντων μεσταὶ μὲν αἱ ὁδοί, μεστὰ δὲ τὰ οἰκήματα· φανεροὶ δὲ ἐσμὲν καὶ σκοπούμενοι, ἐξ ὅποιων ἀν γυναικῶν βέλτιστα ἡμῖν τέκνα γένοιτο, αἱ συνελθόντες τεκνοποιούμεθα. 5. Καὶ ὁ μέν γε ἀνὴρ τήν τε συντεκνοποιήσουσαν ἔαυτῷ τρέφει καὶ τοῖς μέλλουσιν ἔσεσθαι παισὶ προπαρασκευάζει πάντα, ὅσα ἀν οἴηται συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὡς ἀν δύνηται πλεῖστα· ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα περὶ τοῦ βίου καὶ μεταδιδοῦσα τῆς τροφῆς ἡς καὶ αὐτὴ³¹

²⁷ Τίνας . . . ὑπὸ τίνων. A double question is here conveyed, as in such phrases as *tis πόθεν el,* and the like.

²⁸ ἐκ μὲν οὐκ ὄντων. With this compare such phrases as *ἐκ πτωχῶν πλουσίους γίγνεσθαι.* Translate, "from a state of non-existence, made them live."

²⁹ παύσοντες. This is construed as though *οἱ πολῖται* had preceded instead of *αἱ πόλεις.* Cf. Plato, de Leg. 657 D, *τὸ δὲ τῶν πρεσβυτέρων (οἱ πρεσβύτεροι) ἐκείνους ἀν θεωροῦντες.*

³⁰ τούτου γε. Sc. τὸ τῶν ἀφροδισίων, used like *τὸ τῶν πρεσβυτέρων* in the last note. It is to be noticed that *οἰκημα* is especially used in the sense it bears here, "a house of ill repute."

³¹ ἡς καὶ αὐτὴ. This is a very unusual case of Attic attraction. This attraction usually takes place only when the relative would naturally be in the accusative case. Here it would be in the dative. Madvig quotes *παρ' ὧν μὲν βοηθεῖς οὐδεμίαν λήψη χάριν*, from Aeschin. de Falsâ Leg., for *παρὰ τούτων οἱς.*

τρέφεται, καὶ σὺν πολλῷ πόνῳ διενέγκαστα καὶ τεκοῦσα τρέφει τε καὶ ἐπιμελεῖται, οὕτε προπεπονθυῖα οὐδὲν ἀγαθόν, οὕτε γιγνῶσκον τὸ βρέφος³², ὑφ' ὅτου εὖ πάσχει, οὐδὲ σημαίνειν δυνάμενον, ὅτου δεῖται, ἀλλ' αὐτὴ στοχαζομένη τά τε συμφέροντα καὶ κεχαρισμένα πειράται ἐκπληροῦν καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς ὑπομένοντα πονεῖν, οὐκ εἰδύναι, τίνα τούτων χάριν ἀπολήψεται. 6. Καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καὶ, ἐπειδὴν δόξωσιν ἵκανοι εἶναι οἱ παῖδες μανθάνειν τι, ἂν μὲν ἀν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον, διδάσκουσιν ἀ δ' ἀν οἴωνται ἄλλον ἵκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς τούτον δαπανῶντες καὶ ἐπιμελοῦνται πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατὸν βέλτιστοι. 7. Πρὸς ταῦτα ὁ νεανίσκος ἔφη· Ἀλλά τοι, εἰ καὶ πάντα ταῦτα πεποίηκε³³ καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἀν δύναιτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα. Καὶ ὁ Σωκράτης· Πότερα δὲ οἵει, ἔφη, θηρίου ἀγριότητα δυσφορωτέραν εἶναι, ἢ μητρός; ἐγὼ μὲν οἴμαι, ἔφη, τῆς μητρός³⁴, τῆς γε τοιαύτης. Ἡδη πώποτε οὖν ἡ δακοῦσα κακόν τί σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ

³² οὕτε γιγνῶσκον τὸ βρέφος. This seems to me an accusative absolute, although in such constructions *ὡς* is usually found; for instance above, I. vi. 5, *ὡς ἥδια σοι & σὺ παρασκευάζῃ, δυτα.* Some commentators make the words governed by *τρέφει*, which is very awkward.

³³ πεποίηκε. The subject of this is ἡ ἑμὴ μήτηρ, the whole conversation having arisen from the conduct of Lampreocles towards his mother.

³⁴ τῆς μητρός. It is not clear why the article is omitted on the first mention (*εἶναι ἡ μητρός*) and inserted in the second. Kühner

suggests that Socrates speaks generally "of any mother, be she who she may;" and that Lampreocles applies the remark to his own mother, of whom he mainly thinks. Perhaps *μήτηρ*, like *γῆ*, *ἥλιος*, and similar nouns, may be used with or without the article, as in any case there could hardly be any ambiguity; and as *θηρίου* has naturally no article, *μητρός* also has none. In the next clause the article is used, as there is no reason for its being omitted, and on the second mention, there is always a probability in favour of the article being found, from the very nature of its meaning.

θηρίων ἥδη πολλοὶ ἔπαθον; 8. Ἀλλὰ νὴ Δία, ἔφη, λέγει, ἂν οὐκ ἄν τις ἐπὶ τῷ βίῳ παντὶ³⁵ βούλοιτο ἀκοῦσαι. Σὺ δὲ πόσα, ἔφη ὁ Σωκράτης, οἵει ταύτη δυσάνεκτα καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν, πόσα δὲ λυπῆσαι κάμνων; Ἀλλ' οὐδεπώποτε αὐτήν, ἔφη, οὕτ' εἴπα οὕτ' ἐποίησα οὐδέν, ἐφ' ω̄ ησχύνθη. 9. Τί δ'; οἵει, ἔφη, χαλεπώτερον εἶναι σοι ἀκούειν ὃν αὐτὴ λέγει, ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγῳδίαις ἀλλήλους τὰ ἔσχατα λέγωσιν; Ἀλλ', οἷμαι, ἐπειδὴ οὐκ οἴονται τῶν λεγόντων οὕτε τὸν ἐλέγχοντα ἐλέγχειν ἵνα ζημιώσῃ, οὕτε τὸν ἀπειλοῦντα ἀπειλεῖν, ἵνα κακόν τι ποιήσῃ, ῥᾳδίως φέρουσι. Σὺ δὲ εὑ̄ εἰδὼς, ώς, δ, τι λέγει οἱ μήτηρ, οὐ μόνον οὐδέν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι, ὅσα οὐδενὶ ἄλλῳ, χαλεπαίνεις; ἢ νομίζεις κακούουν τὴν μητέρα σοι εἶναι; Οὐ δῆτα, ἔφη, τούτο γε οὐκ οἴομαι. 10. Καὶ ὁ Σωκράτης· Οὐκοῦν, ἔφη, σὺ ταύτην, εὔνουν τέ σοι οὖσαν καὶ ἐπιμελομένην, ώς μάλιστα δύναται, κάμνοντος, ὅπως ὑγιαίνῃς³⁶ τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐνδεής ἔσῃ, καὶ πρὸς τούτοις πολλὰ τοῖς θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχὰς ἀποδιδοῦσαν, χαλεπὴν εἶναι φῆς; Ἐγὼ μὲν οἷμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, τἀγαθά σε οὐ δύνασθαι φέρειν. 11. Εἰπὲ δέ μοι, ἔφη, πότερον ἄλλον τινὰ οἴει δεῖν θεραπευειν, ἢ παρεσκευάσαι μηδενὶ ἀνθρώπων πειρᾶσθαι ἀρέσκειν, μηδὲ ἔπεσθαι, μηδὲ πείθεσθαι, μήτε

³⁵ ἐπὶ τῷ βίῳ παντὶ. “At the price of a whole lifetime.” One would not choose to hear such abuse, if one was to be rewarded for it by an extra life. Cf. II. i. 18, ἐπ' ἀγαθῷ ἀλπίδι.

³⁶ ὅπως ὑγιαίνῃς. This verb is in the subjunctive, and ἔσῃ in the next clause in the indicative.

Perhaps the reason is, that the first result, the health of Lampreocles, is a matter somewhat uncertain, not in fact depending entirely on his mother; the second result was entirely in her own hands, and therefore the indicative is used. Cf. note on II. i. 2, under ὅπως ἔσται.

στρατηγῷ μήτε ἄλλῳ ἀρχοντι; Ναὶ μὰ Δίῃ ἔγωγε, ἔφη. 12. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναύη, ὅταν τούτου δέη, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ, καὶ, ἂν τι σφαλλόμενος τύχῃ, εὔνοϊκῶς ἐγγύθεν βοηθῆ σοι; "Ἐγωγε, ἔφη. Τί δέ; συνοδοιπόρον ἢ σύμπλουν, ἢ εἰ τῷ ἄλλῳ ἐντυγχάνοις, οὐδὲν ἂν σοι διαφέροι φίλοιν ἢ ἔχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τούτων³⁷ εὐνοίας οἵει δεῖν ἐπιμελεῖσθαι; 13. "Ἐγωγε, ἔφη. Εἴτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα τὴν πάντων μάλιστά σε φιλοῦσαν οὐκ οἴει δεῖν θεραπεύειν; οὐκ οἰσθ', ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὐ πεποιθότας χάριν οὐκ ἀποδιδόντας, ἐὰν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην³⁸ τε ἐπιτίθησι καὶ ἀποδοκιμάζουσα οὐκ ἐῷ ἀρχεῖν τοῦτον, ὡς οὔτε ἀν τὰ ιερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως, τούτου θύοντος, οὔτε ἄλλο καλῶς³⁹ καὶ δικαίως οὐδὲν ἀν τούτου πράξαντος; καὶ νὴ Δίᾳ ἐάν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμῇ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. 14. Σὺ οὖν, ὡς παῖ, ἀν σωφρονῆς, τοὺς μὲν θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἰ τι παρημέληκας τῆς μητρός, μή σε καὶ οὗτοι νομίσαντες ἀχάριστον εἶναι οὐκ ἐθέλωσιν εὐ

³⁷ καὶ τῆς παρὰ τούτων. "The good will also which proceeds from them." The *καὶ* implies that not only a neighbour, but a fellow-traveller by land or sea, is worth conciliating.

³⁸ τούτῳ δίκην. By the Athenian law, an action lay against children if they struck their parents or abused them, or failed to support them. The cause was a public one, *γραφή*, so that δίκη is not used here in its distinctive

sense as a private suit. Any person convicted of this offence would be rejected in the scrutiny (*δοκιμασία*) held into the previous conduct of any one nominated to any public office.

³⁹ οὔτε ἄλλο καλῶς. Sc. οὔτε ἄλλο οὐδὲν ἀν (*πράττειν*) τοῦτον πράξαντος. For the accusative absolute see I. ii. 20. Below, καὶ τοῦτο is "this also," or there would be no apodosia.

ποιεῖν τους δὲ ἀνθρώπους αὐτὸν φυλάξῃ, μή σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἴτα ἐν ἔρημίᾳ⁴⁰ φίλων ἀναφανῆς· εἰ γάρ σε ὑπολάβοιεν πρὸς τοὺς γονεῖς ἀχάριστον εἶναι, οὐδεὶς ἀν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.

CHAPTER III.

1. Χαιρεφῶντα δέ ποτε καὶ Χαιρεκράτην, ἀδελφῷ μὲν ὅντε ἀλλήλοιν, ἕαυτῷ δὲ γνωρίμῳ, αἰσθόμενος διαφερομένῳ, ἴδων τὸν Χαιρεκράτην Εἰπέ μοι, ἔφη, ὁ Χαιρέκρατες, οὐ δήπον καὶ σὺ⁴¹ εἰ τῶν τοιούτων ἀνθρώπων, οὐ χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς; καὶ ταῦτα τῶν μὲν ἀφρόνων ὄντων, τοῦ δὲ φρονίμου⁴², καὶ τῶν μὲν βοηθείας δεομένων⁴³, τοῦ δὲ βοηθείην δυναμένου, καὶ πρὸς τούτοις τῶν μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ἐνός. 2. Θαυμαστὸν δὲ καὶ τοῦτο, εἰ τις τοὺς μὲν ἀδελφοὺς ζημίαν ἤγειται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται, τοὺς δὲ πολίτας οὐχ ἤγειται ζημίαν, ὅτι οὐ καὶ τὰ τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν δύναται λογίζεσθαι, ὅτι κρείττον σὺν πολλοῖς

⁴⁰ εἴτα ἐν ἔρημι. Εἴτα (or ἔπειτα) is here put for καὶ εἴτα, in the sense of "and then." Cf. Plato, Apol. 23 C, καὶ αὐτοὶ πολλάκις ἔμει μιμοῦνται, εἴτα ἐπιχειροῦσι καλλους ἔξετάσιν.

⁴¹ οὐ δήπον καὶ σύ. "Surely you too are not," &c. Below, as ἀρτή ἔστιν ἀγαθόν is the usual construction, and not ἀγαθή, there is no difficulty in χρησιμώτερον here.

⁴² τοῦ δὲ φρονίμου. This singular is rather awkward after ἀδελφούς; but Socrates at first, I suppose, speaks of brothers generally, and then rather dwells on

the case of Chærebrates, who had only one.

⁴³ τῶν μὲν βοηθείας δεομένων. This is an odd expression applied to money. It is of course something opposite to the power of a brother to help one. Perhaps it alludes to the helplessness of money to do any thing of itself without some human power to set it in motion. Or it may only mean that it wants looking after, that no one may steal it. Below, καὶ τὰ τῶν ἀδελφῶν is "the property of his brothers as well as his own."

οἰκοῦντα ἀσφαλῶς ἀρκοῦντα⁴⁴ ἔχειν, ἡ μόνον διαιτώμενοι τὰ τῶν πολιτῶν ἐπικινδύνως πάντα κεκτῆσθαι, ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. 3. Καὶ οἰκέτας μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς ἔχωσι, καὶ φίλους κτῶνται, ὡς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γυγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γυγνομένους. 4. Καὶ μὴν⁴⁵ πρὸς φιλίαν μέγα μὲν ὑπάρχει⁴⁶ τὸ ἐκ τῶν αὐτῶν φῦναι, μέγα δὲ τὸ ὄμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρόφων πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσι τε μᾶλλον τοὺς συναδέλφους ὅντας τῶν ἀναδέλφων καὶ ἡττούντος τούτοις ἐπιτίθενται. Καὶ ὁ Χαιρεκράτης εἶπεν. 5. Ἀλλ' εἴ μέν, ὡς Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἵσως ἀν δέοι φέρειν τὸν ἀδελφὸν καὶ μὴ μικρῷ ἔνεκα φεύγειν ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφός, ὃν οἶον δεῖ ὀπότε μέντοι⁴⁷ παντὸς ἐνδέοι καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἂν τις ἐπιχειροίη τοῖς ἀδυνάτοις; καὶ ὁ Σωκράτης ἔφη. 6. Πότερα δέ, ὡς Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί, ἡ

⁴⁴ ἀρκοῦντα. This is the neuter plural. Cf. I. ii. 1, πάνυ μικρὰ κεκτημένος πάνυ ρᾳδίως ἔχειν ἀρκοῦντα. Below, there is a change from εἴ τις ἡγεῖται κ.τ.λ., to the plural, ἀγνοοῦσι. Cf. Plato, Repub. 344 B, ἐπειδὰν δέ τις δουλώσηται εὐδαίμονες κέκληται. For the accusative, ὥσπερ γιγνομένους, see I. ii. 20.

⁴⁵ Καὶ μήν. “And yet.” Cf. II. x. 3, καὶ μήν οἰσθάγε. Madvig quotes a good instance, ἀλλ' ἐκδιδάσκει πάνθ' δηγράσκων χρόνος, καὶ μήν σύ γ' οὕτω σωφρονεῖν ἐπίστασαι.

⁴⁶ ὑπάρχει. “Is a starting-point.” Cf. Plato, Hipp. Maj. 367 B. οὐχὶ δεῖ ὑπάρχειν αὐτῷ

δυνατὸν εἶναι φεύδεσθαι. Here however τὸ ἐκ τῶν αὐτῶν φῦναι is the subject. Below, with οἷον δεῖ supply εἶναι.

⁴⁷ ὀπότε μέντοι. For the use of ὀπότε with the optative, see I. ii. 57, ἐπειδὴ διολογήσατο. The verb ἐνδέοι seems to be used impersonally. Cf. Xenoph. Anab. VII. i. 41, πολλῶν ἐνέθει αὐτῷ, and Dem. Olynth. I. p. 14, ἀπαντος ἐνδεῖ τοῦ πόρου, “there is a want of all revenue.” The word however is used personally. Cf. Cratyl. 432 D, δόσου ἐνδέουσιν αἱ εἰκόνες τὰ αὐτὰ ἔχειν. Here the construction is probably παντὸς ἐνδέοι τῷ ἀδελφῷ εἶναι τοιούτῳ κ.τ.λ.

ἔστιν οἵς καὶ πάνυ ἀρέσκει; Διὰ τοῦτο γάρ⁴⁸ τοι, ἔφη, ὁ Σώκρατες, ἄξιόν ἔστιν ἐμοὶ⁴⁹ μισεῖν αὐτὸν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἀν παρῆ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ἡ ὀφέλειά ἔστιν. 7. Ἄρ’ οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μέν, ἐγχειροῦντι δὲ χρῆσθαι ζημία ἔστιν, οὗτῳ καὶ ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος⁵⁰ ἐγχειρῇ χρῆσθαι, ζημία ἔστιν; 8. Πῶς δ’ ἀν ἐγώ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἴην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὐ λέγειν τὸν εὐ λέγοντα καὶ εὐ ποιεῖν τὸν εὐ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἀν δυναίμην οὕτ’ εὐ λέγειν οὕτ’ εὐ ποιεῖν, ἀλλ’ οὐδὲ πειράσομαι. 9. Καὶ ὁ Σωκράτης ἔφη Θαυμαστά γε λέγεις, ὁ Χαιρέκρατες, εἰ κύνα μέν⁵¹, εἰ σοι ἦν ἐπὶ προβάτους ἐπιτήδειος ὁν καὶ τοὺς μὲν ποιμένας ἡσπάζετο, σοὶ δὲ προσιόντι ἔχαλέπαινεν, ἀμελήσας ἀν τοῦ ὄργυλζεσθαι ἐπειρῷ εὐ ποιήσας πραῦνειν αὐτόν, τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἀν ἀγαθὸν εἶναι, δυντα πρὸς σὲ οἶνον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὐ ποιεῖν καὶ εὐ λέγειν οὐκ⁵² ἐπιχειρεῖς μηχανᾶσθαι, ὅπως σοι ὡς βέλτιστος ἔσται; 10. καὶ ὁ Χαιρεκράτης· Δέδοικα, ἔφη, ὁ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμὲ οἶνον δεῖ. Καὶ μήν⁵³ οὐδέν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ καιγὸν δεῖ ἐπ’ αὐτόν, ὡς ἐμοὶ δοκεῖ,

⁴⁸ Διὰ τοῦτο γάρ. Cf. I. iv. 9, οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν δρᾶς, and the note there.

⁴⁹ ἄξιόν ἔστιν ἐμοὶ. “It is proper for me.” Cf. Xenoph. Anab. II. iii. 25, ἄξιον εἴη βασιλεῖ ἀφεῖναι τοὺς ἐφ’ ἑαυτὸν στρατευμένους.

⁵⁰ μὴ ἐπιστάμενος. Sc. χρῆσθαι, to be supplied from ἐγχειρῇ χρῆσθαι.

⁵¹ εἰ κύνα μέν. This is a complex sentence. Κύνα μέν is answered by τὸν δὲ ἀδελφόν: and between the μέν and δέ is inserted, τοὺς μὲν ποιμένας, σοὶ δὲ προσιόντι. Αὐτόν is superfluous, as κύνα is governed by πραῦνειν.

⁵² Καὶ μήν. See the note above on these words in § 4.

μηχανᾶσθαι, οἷς δὲ καὶ σὺ⁵³ ἐπίστασαι αὐτὸς οἴομαι ἀν αὐτὸν ἀλόντα περὶ πολλοῦ ποιέσθαι σε. 11. *Οὐκ ἀν φθάνοις⁵⁴, ἔφη, λέγων, εἴ τι ἥσθησαι με φίλτρον ἐπιστάμενον, δὲ ἐγὼ εἰδὼς λέληθα ἐμαυτόν.* Λέγε δή μοι, ἔφη, εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅπότε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἀν ποιοίης; *Δῆλον, ὅτι κατάρχοιμι ἀν τοῦ αὐτός, ὅτε θύοιμι, καλεῖν ἐκείνον.* 12. *Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὅπότε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἀν ποιοίης; Δῆλον, ὅτι πρότερος ἀν ἐγχειροίην ἐπιμελεῖσθαι τῶν ἐκείνου, ὅπότε ἀποδημοίη.* 13. *Εἰ δὲ βούλοιο ξένου ποιῆσαι ὑποδέχεσθαι σεαυτόν, ὅπότε ἔλθοις εἰς τὴν ἐκείνου⁵⁵, τί ἀν ποιοίης; Δῆλον, ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἀν, ὅπότε ἔλθοι Ἀθήναζε καὶ εἴ γε βουλοίμην αὐτὸν προθυμεῖσθαι διαπράττειν μοι ἐφ' ἀ ἥκοιμι⁵⁶, δῆλον, ὅτι καὶ τοῦτο δέοι ἀν πρότερον αὐτὸν ἐκείνῳ ποιεῖν.* 14. *Πάντ' ἄρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου⁵⁷.* ἦ ὁκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῆς, ἐὰν πρότερος τὸν ἀδελφὸν εὐ ποιῆς; καὶ μὴν πλείστου γε δοκεῖ ἀνήρ ἐπαίνου ἄξιος εἶναι, δις ἀν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν εἰ μὲν οὖν

⁵³ οἷς δὲ καὶ σύ. “I think that your brother, caught by what you know even yourself, would set a high value on you.”

⁵⁴ Οὐκ ἀν φθάνοις. “The sooner you tell me, the better;” “you could not be too soon in telling me.” So III. xi. 1, οὐκ ἀν φθάνοιτε, ἔφη, ἀκολουθοῦντες. Below, *κατεργάζεσθαι* is “to work upon any one,” to prevail on them to do something for one.

⁵⁵ εἰς τὴν ἐκείνου. Sc. γῆν. Cf. Thucyd. vi. 78, οὐ περὶ τῆς ἐμῆς μᾶλλον, ἐν ισφῷ δὲ καὶ τῆς ἑαυτοῦ ἀμα ἐν τῇ ἐμῇ μαχούμενος.

⁵⁶ ἐφ' ἀ ἥκοιμι. Sc. ταῦτα ἐφ' ἀ ἥκοιμι. For this sense of ἐπί, not “against,” but “for,” cf. Thucyd. vi. 47, ἐφ' ὅπερ μᾶλιστα ἐπέμφθησαν, “for which purpose they were sent.” Below, αὐτὸν ἐκείνῳ ποιεῖν is “to do this for him myself,” where τοῦτο ποιεῖν is διαπράττειν ταῦτα ἐφ' ἀ ἥκει.

⁵⁷ ἀπεκρύπτου. “You kept it a secret.” Chærecrates knew, by his own admission, how to gain over friends and strangers; he knew the requisite spells, but he kept his knowledge to himself, and made no use of it.

έδόκει μοι Χαιρεφῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν φύσιν ταύτην⁵⁸, ἐκεῖνον ἀν ἐπειρώμην πελθεῖν πρότερον ἐγχειρεῖν τῷ σε φίλον ποιεῖσθαι· νῦν δέ μοι σὺ δοκεῖς ἡγούμενος μᾶλλον ἀν ἐξεργάζεσθαι τοῦτο.

15. Καὶ ὁ Χαιρεκράτης εἰπεν· "Ἄτοπα λέγεις, ὡ Σωκρατεῖς, καὶ οὐδαμῶς πρὸς σοῦ, ὃς γε κελεύεις ἐμὲ νεώτερον δῆτα καθηγεῖσθαι· καίτοι τούτου γε παρὰ πᾶσιν ἀνθρώποις τάνατία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου. 16. Πῶς; ἔφη ὁ Σωκράτης· οὐ γάρ καὶ ὁδοῦ παραχωρῆσαι τὸν νεώτερον πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ νομίζεται καὶ καθήμενον ὑπαναστῆναι καὶ κοίτη μαλακῆ τιμῆσαι καὶ λόγων ὑπεῖξαι⁵⁹; ὥγαθέ, μὴ δκνει, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα καταπραῦνειν, καὶ πάνυ ταχύ σοι ὑπακούστεται· οὐχ ὄρᾶς, ὡς φιλότιμός ἐστι καὶ ἐλευθερίος; τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἀν ἄλλως μᾶλλον ἔλοις, ἢ εἰ διδοίης τι, τοὺς δὲ καλοὺς κάγαθοὺς ἀνθρώπους προσφιλῶς χρώμενος μάλιστ' ἀν κατεργάσαιο. 17. Καὶ ὁ Χαιρεκράτης εἰπεν· 'Εὰν οὖν, ἐμοῦ ταῦτα ποιοῦντος, ἐκεῖνος μηδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο⁶⁰, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδεῖξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ⁶¹ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; ἀλλ' οὐδὲν οἵμαι τούτων ἔσεσθαι· νομίζω γὰρ αὐτόν, ἐπειδὰν αἰσθηταί

⁵⁸ πρὸς τὴν φύσιν ταύτην.
"More fit to take the first step towards this character," the character of one who is inclined to make overtures of friendship. Below, ἡγούμενος is equivalent to ἡγεμονικὸς ἄν.

⁵⁹ λόγων ὑπεῖξαι. "To let him have the first word." The genitive is due to the general idea of "retiring from." With a dative the sense is very different, viz. "to yield to any one's argu-

ments."

⁶⁰ Τί γὰρ ἄλλο. With these words ποιήσεις is to be supplied. Cf. Plato, Euthyd. 287 E, τί ἄλλο γε ἐποίουν, ἢ ἐξημαρτον.

⁶¹ ἐκεῖνος δέ. This cannot depend on κινδυνεύσεις ἐπιδεῖξαι, as σὺ μὲν χρηστός, for then it would be ἐκεῖνος; but there must be supplied after ἐκεῖνος, κινδυνεύσεις ἐπιδεῖξαι φαῦλος εἶναι. This indeed is implied by the very position of σὺ μέν after ἐπιδεῖξαι.

σε προκαλούμενον ἔαυτὸν εἰς τὸν ἀγῶνα τοῦτον, πάνυ φιλονεικήσειν, ὅπως περιγένηται σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν. 18. Νῦν μὲν γάρ οὕτως, ἔφη, διάκεισθον, ὥσπερ εἰ τὸ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλαιν ἐποίησεν, ἀφεμένω⁶² τούτου τράποιντο πρὸς τὸ διακωλύειν ἀλλήλῳ. ἡ εἰ τὸ πόδε θείᾳ μοίρᾳ πεποιημένω πρὸς τὸ συνεργεῖν ἀλλήλοιν ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλῳ. 19. Οὐκ ἀν πολλὴ ἀμαθίᾳ εἴη καὶ κακοδαιμονίᾳ τοῖς ἐπ' ὀφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι; καὶ μὴν⁶³ ἀδελφῷ γε, ως ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὀφελείᾳ ἀλλήλοιν ἡ χεῖρέ τε καὶ πόδε καὶ ὄφθαλμῷ τὰλλά τε, ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. Χεῖρες μὲν γάρ, εἰ δέοι αὐτὰς τὰ πλέον ὄργυιᾶς διέχοντα ἄμα ποιῆσαι, οὐκ ἀν δύναιντο, πόδες δὲ οὐδὲ ἀν ἐπὶ τὰ ὄργυιὰν διέχοντα ἔλθοιεν ἄμα, ὄφθαλμοὶ δέ, οἱ καὶ δοκοῦντες⁶⁴ ἐπὶ πλεῖστον ἔξικνεῖσθαι, οὐδὲ ἀν τῶν ἔτι ἐγγυτέρω ὅντων τὰ ἔμπροσθεν ἄμα καὶ τὰ ὅπισθεν ἴδειν δύναιντο, ἀδελφῷ δέ, φίλῳ ὅντε, καὶ πολὺ διεστῶτε πράττετον ἄμα καὶ⁶⁵ ἐπ' ὀφελείᾳ ἀλλήλοιν.

⁶² ἀφεμένω. The gender is curious, or rather the fact that the gender is not distinguished by any variety of inflection. Cf. Plato, Phædr. 237 D, δύο τινές ἔστον ιδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα. Also Xen. Cyrop. I. ii. 11, μίαν ἄμφω τούτω τὰ ἡμέρα λογίζονται.

⁶³ καὶ μὴν. "And assuredly," not here used adversatively, I think.

⁶⁴ οἵ καὶ δοκοῦντες. "Which have quite the reputation of reaching." This seems the force of καὶ here.

Kühner says there is inherent in the participle *vis concessiva*, by which, I suppose, he means that it is used like καίπερ. And so it is below, in καὶ πολὺ διεστῶτε. But I do not see how such a force can exist when the participle has the article.

⁶⁵ ἄμα καὶ. Some of the editors cancel καὶ, but ἄμα and ἐπ' ὀφελείᾳ correspond. The brothers act in unison, that is one thing, and for each other's good, that is another.

CHAPTER IV.

1. Ἡκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου, ἐξ ὧν ἔμοιγε ἐδόκει μάλιστ' ἄν τις ὠφελεῖσθαι πρὸς φίλων κτήσιν τε καὶ χρείαν τοῦτο μὲν γὰρ δὴ⁶⁶ πολλῶν ἔφη ἀκούειν, ώς πάντων κτημάτων κράτιστον ἄν εἴη φίλος σαφῆς καὶ ἀγαθός, ἐπιμελουμένους δὲ παντὸς μᾶλλον ὅραν ἔφη τοὺς πολλοὺς ἡ φίλων κτήσεως. 2. Καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκεύη κτωμένους τε ἐπιμελῶς ὅραν ἔφη καὶ τὰ ὄντα σώζειν πειρωμένους, φίλον δέ, δὲ μέγιστον⁶⁷ ἀγαθὸν εἶναι φασιν, ὅραν ἔφη τοὺς πολλοὺς οὕτε ὅπως κτήσονται φροντίζοντας, οὕτε ὅπως οἱ ὄντες ἔωντοις σώζωνται⁶⁸. 3. Ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκετῶν ὅραν τινας ἔφη τοῖς μὲν οἰκέταις καὶ ιατροὺς εἰσάγοντας καὶ τάλλα πρὸς ὑγιείαν ἐπιμελῶς παρασκευάζοντας, τῶν δὲ φίλων ὀλιγωροῦντας, ἀποθανόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς οἰκέταις ἀχθομένους καὶ ζημίαν ἤγουμένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν οἰομένους ἐλαττοῦσθαι, καὶ τῶν μὲν ἄλλων κτημάτων οὐδὲν ἔωντας ἀθεράπευτον οὐδὲ ἀνεπίσκεπτον, τῶν δὲ φίλων ἐπιμελεῖας δεομένων ἀμελοῦντας. 4. Ἐτι δὲ πρὸς τούτοις ὅραν ἔφη τοὺς πολλοὺς τῶν μὲν ἄλλων

⁶⁶ τοῦτο μὲν γὰρ δῆ. Here δῆ seems to be joined with τοῦτο, to give emphasis to it; “for this he said he had often heard.” Sometimes δῆ qualifies γάρ, and then the sense is “for undoubtedly.” This can hardly be the force in the text here. For δῆ with γάρ cf. Plato, Apol. 21 A, ήρετο γάρ δῆ, “for you know he asked me.” For δῆ with γάρ, but emphasizing another word, I borrow from

Kühner, Cypop. V. iii. 8, εὖ μὲν οὖν, ἔφη, δοκῶ εἰδέναι πολλὰ γὰρ δῆ ἔγωγε κάκεῖνος ἐπαρρησιασμέθα πρὸς ἀλλήλους.

⁶⁷ δὲ μέγιστον. “A thing which they say is,” &c.

⁶⁸ σώζωνται. This change from the indicative (κτήσονται) to the subjunctive has occurred before. Cf. II. ii. 10, and the note there. The same explanation may be applied here.

κτημάτων, καὶ πάνυ πολλῶν⁶⁹ αὐτοῖς ὄντων, τὸ πλῆθος εἰδότας, τῶν δὲ φίλων, ὀλίγων ὄντων, οὐ μόνον τὸ πλῆθος⁷⁰ ἀγνοοῦντας, ἀλλὰ καὶ τοῖς πυνθανομένοις τοῦτο καταλέγειν ἐγχειρήσαντας, οὓς ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους ἀνατίθεσθαι τοσοῦτον⁷¹ αὐτοὺς τῶν φίλων φροντίζειν. 5. Καίτοι πρὸς ποῖον κτῆμα τῶν ἄλλων παραβαλλόμενος φίλος ἀγαθὸς οὐκ ἀν πολλῷ κρείττων φανείται; ποῖος γὰρ ἵππος ἢ ποῖον ζεῦγος οὕτω χρήσιμον, ὥσπερ ὁ χρηστὸς φίλος, ποῖον δὲ ἀνδράποδον οὕτως εὔνουν καὶ παραμόνιμον, ἢ ποῖον ἄλλο κτῆμα οὕτω πάγχρηστον; 6. Ὁ γὰρ ἀγαθὸς φίλος ἔαυτὸν τάττει πρὸς πᾶν τὸ ἑλλεῖπον τῷ φίλῳ καὶ τῆς τῶν ἴδιων⁷² κατασκευῆς καὶ τῶν κοινῶν πράξεων, καί, ἂν τέ τινα εὖ ποιῆσαι δέῃ, συνεπισχύει, ἂν τέ τις φόβος ταράττῃ, συμβοηθεῖ τὰ μὲν συναναλίσκων, τὰ δὲ συμπράττων, καὶ τὰ μὲν συμπείθων, τὰ δὲ βιαζόμενος, καὶ εὖ μὲν πράττοντας πλεῖστα εὐφραίνων, σφαλλομένους δὲ πλεῖστα ἐπανορθῶν. 7. *A* δὲ αἴ τε χείρες ἐκάστῳ ὑπηρετοῦσι καὶ ὀφθαλμοὶ προορῶσι καὶ τὰ ὡτα προακούονται καὶ οἱ πόδες διανύονται, τούτων φίλοις εὐεργετῶν οὐδενὸς λείπεται⁷³. πολλάκις δὲ ἀ πρὸ αὐτοῦ

⁶⁹ καὶ πάνυ πολλῶν. Cf. II. iii. 19, καὶ πολὺ διεστῶτε.

⁷⁰ τὸ πλῆθος. “Ignorant of the number of their friends,” ignorant how many friends they had. This is what Cicero says, “that a man knows how many sheep he has, but not how many friends.” For ἀνατίθεσθαι, see I. ii. 44.

⁷¹ τοσοῦτον. “So little,” the meaning of the word being determined by the context. See note on *τηλικοῦτος* above.

⁷² τῆς τῶν ἴδιων. The genitive depends on τὸ ἑλλεῖπον, “all that is lacking in the arrangement of his private and public interests.”

The private and public interests are regarded as forming one notion, I think, and so *τῆς παρασκευῆς* is used only once. Below, εὖ ποιῆσαι is to be distinguished carefully from εὖ πράττοντας. The difference has been pointed out before.

⁷³ οὐδενὸς λείπεται. This means, that, whatever helps the bodily members render, a friend is in no whit inferior to any of them, but can render as good service as any. For λείπεσθαι in the sense of “to be inferior to,” cf. Thucyd. vi. 72, ἐς τάλλα ξύνεσιν οὐδενὸς λειπόμενος.

τις οὐκ ἔξειργάσατο ἢ οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ διήνυσε, ταῦτα ὁ φίλος πρὸς τοὺς φίλους ἔξηρκεστεν. Ἀλλ' ὅμως ἔνιοι δένδρα μὲν πειρῶνται θεραπεύειν τοῦ καρποῦ ἔνεκεν, τοῦ δὲ παμφορωτάτου κτήματος, δικαλεῖται φίλος, ἀργῶς καὶ ἀνειμένως οἱ πλεῖστοι ἐπιμέλονται.

CHAPTER V.

1. Ἡκουσα δέ ποτε καὶ ἄλλον αὐτοῦ λόγου; δις ἐδόκει μοι προτρέπειν τὸν ἀκούοντα ἔξετάξειν ἑαυτόν, ὥπόσου⁷⁴ τοῖς φίλοις ἄξιος εἴη. Ἰδὼν γάρ τινα τῶν ξυνόντων ἀμελοῦντα φίλου πενίᾳ πιεζομένου, ἤρετο Ἀντισθένη⁷⁵ ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν. 2. Ἄρ', ἔφη, ὁ Ἀντισθενες, εἰσὶ τινες ἄξιαι φίλων, ὥσπερ οἰκετῶν; τῶν γὰρ οἰκετῶν ὁ μέν που δύο μνᾶν ἄξιός ἐστιν, ὁ δὲ οὐδὲ ἡμιμναίου, ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ δέκα⁷⁶. Νικλας δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τάργύρια πρίασθαι ταλάντου σκοποῦμαι δὴ τοῦτο, ἔφη, εἰ ἀρά, ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν φίλων εἰσὶν ἄξιαι. 3. Ναὶ μὰ Δί, ἔφη ὁ Ἀντισθένης· ἐγὼ γοῦν βουλοίμην ἀν τὸν μέν τινα⁷⁷ φίλου μοι εἶναι

⁷⁴ δικόσου. The optative is used because the matter is described as a portion of the thoughts of the person, or as it appeared to him; he was told to examine himself and see what he really thought himself worth.

⁷⁵ Ἀντισθένη. This was a famous man, as the originator of the Cynic school. He developed the harty side of Socrates's character, which enabled him to be regardless of physical changes. Antisthenes made happiness consist in superiority to the wants of

nature; which, as he added, required a Socratic robustness.

⁷⁶ δ δὲ καὶ δέκα. "And another worth as much as (καὶ) ten." Below, in εἰ ἀρά, the particle ἀρα retains its usual force of drawing a conclusion; "if consequently," as a result to be expected from the fact mentioned of there being prices for servants.

⁷⁷ τὸν μέν τινα. "Some one man." Cf. Plato de Leg. 890 C, τὸν μὲν δεῖν τεθύάναι, τὸν δέ τινα πληγαῖς κολάζεσθαι.

μᾶλλον ἡ δύο μνᾶς, τὸν δ' οὐδὲ ἀν ἡμιμναίου προτιμησαίμην, τὸν δὲ καὶ πρὸ δέκα μνῶν ἐλοίμην ἄν, τὸν δὲ πρὸ πάντων χρημάτων⁷⁸ καὶ πόνων πριαίμην ἀν φίλον μοι εἶναι. 4. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα τοιαῦτά ἔστι, καλῶς ἀν ἔχοι ἐξετάζειν τινὰ ἑαυτόν, πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὅν, καὶ πειρᾶσθαι ὡς πλείστου ἄξιος εἶναι⁷⁹, ἵνα ἥττον αὐτὸν οἱ φίλοι προδιδῶσιν ἐγὼ γάρ του, ἔφη, πολλάκις ἀκούω τοῦ μέν, ὅτι προῦδωκεν αὐτὸν φίλος ἀνήρ, τοῦ δέ, ὅτι μνᾶν ἀνθ' ἑαυτοῦ μᾶλλον εἴλετο ἀνήρ, ὃν φέτο φίλον εἶναι. 5. Τὰ τοιαῦτα πάντα σκοπῷ, μή, ὥσπερ⁸⁰ ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὑρόντος⁸¹, οὕτω καὶ τὸν πονηρὸν φίλον, ὅταν ἔξῆ τὸ πλεῖον τῆς ἄξιας λαβεῖν, ἐπαγωγὴν ἢ προδίδοσθαι· τοὺς δὲ χρηστοὺς⁸² οὔτε οἰκέτας πάνυ τι πωλουμένους ὄρῳ οὔτε φίλους προδιδομένους.

⁷⁸ πρὸ πάντων χρημάτων. The preposition suits χρημάτων well enough, but it does not appear to suit πόνων so well. But the meaning of Antisthenes is, that if there were a friend on the one side, and any amount of toil to be undergone on the other, he would choose the friend rather than take any account of the toil. When he says, "in preference to trouble," he means "trouble to be got rid of." See above, I. v. 1.

⁷⁹ ὡς πλείστου ἄξιος εἶναι. The nominative ἄξιος is used, as though instead of καλῶς ἀν ἔχοι ἐξετάζειν καὶ πειρᾶσθαι, which would require ἄξιον, the words had run καλῶς τις ἀν ἑαυτὸν ἐξετάζοι καὶ πειράστο. The reason why ἄξιον would be the more regular construction is, that the subjects of the infinitive (*elai*) and the main verb (*ēxoi*) are not the same.

⁸⁰ μή, ὥσπερ κ.τ.λ. This is

explanatory of τὰ τοιαῦτα τάντα, "such questions, I mean whether it be not tempting" (ἐπαγωγὴν τοῦ).

⁸¹ τοῦ εὑρόντος. Εὑρίσκειν is common in the sense of "to fetch or bring a certain price." But here the active is used apparently in a passive sense, the genitive being that of price, and the participle therefore referring to the price of the thing sold, and not the thing itself. I do not know how to explain this seemingly passive sense of τοῦ εὑρόντος (it occurs also elsewhere), for Kühner's explanation, "scilicet τὸ εὑρόν est id (pretium) quod res venalis reperit (der Kaufpreis)," seems to me to leave the matter just where it finds it. Below, τὸ πλεῖον τῆς ἄξιας is "more than his real value."

⁸² τοὺς δὲ χρηστούς. These words are put where they are, at

CHAPTER VI.

1. Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὅποις αἴξιον κτᾶσθαι φρενοῦν τοιάδε λέγων Εἰπέ μοι, ἔφη, ὡς Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἀν ἐπιχειροίημεν σκοπεῖν; ἀρά πρῶτον μὲν⁸³ ζητητέον, δστις ἄρχει γαστρός τε καὶ φιλοποσίας καὶ λαγνείας καὶ ὑπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ τούτων κρατούμενος οὗτ' αὐτὸς ἔαυτῷ δύναιτ' ἀν οὔτε φίλῳ τὰ δέοντα πράττειν. Μὰ Δέ,⁸⁴ οὐ δῆτα, ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφεκτέον δοκεῖ σοι εἶναι; Πάνυ μὲν οὖν, ἔφη. 2. Τί γάρ; ἔφη, δστις δαπανηρὸς ὥν μὴ αὐτάρκης ἔστιν, ἀλλ' ἀεὶ τῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; Πάνυ, ἔφη. Οὐκοῦν ἀφεκτέον καὶ τούτου; Ἀφεκτέον μέντοι⁸⁵, ἔφη. 3. Τί γάρ; δστις χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ χρημάτων ἐπιθυμεῖ, καὶ διὰ τοῦτο δυσξύμβολός ἔστι, καὶ λαμβάνων μὲν ἦδεται, ἀποδιδόναι δὲ οὐ βούλεται⁸⁶; Ἐμοὶ μὲν δοκεῖ, ἔφη, οὗτος ἔτι πονηρότερος ἐκείνου εἶναι. 4. Τί δέ; δστις διὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι μηδὲ πρὸς ἐν

the head of the sentence, because they apply both to *oiketas* and *phileous*, and are emphatic.

⁸³ ἀρά πρῶτον μέν. “Is it (or is it not) first to be considered?” As the answer is clearly supposed to be “Yes,” *ἀρά* may at once be translated “is it not.” There is nothing distinctly to answer to *πρῶτον μέν*, but virtually the words below, *τί γάρ*, begin the apodosis. Before this, another *μέν* (*τοῦ μὲν ὅπδ τούτων*) is introduced, again without any *δέ*, but the sentence opposed to it is

readily supplied by the reader, *τοῦ μὲν . . . ἀφεκτέον, τῶν δὲ ἄλλων σκοπῶμεν εἰ ἀφεκτέον ἔστιν*.

⁸⁴ Ἀφεκτέον μέντοι. Cf. I. iii. 10, ἀλλ' εἰ μέντοι τυιοῦτόν ἔστι, “if it is really so.”

⁸⁵ οὐ βούλεται. Above it was δστις μὴ αὐτάρκης ἔστιν, and it might have been μὴ βούλεται here, for δστις μὴ is the usual form. But οὐ βούλεται is a single idea, “is unwilling,” so that it is the verb only which is negatived.

ἄλλο σχολὴν ποιεῖται, ἡ ὅπόθεν αὐτὸς⁸⁶ κερδανεῖ; Αφεκτέον καὶ τούτου, ώς ἐμοὶ δοκεῖ ἀνωφελῆς γάρ ἀν εἴη τῷ χρωμένῳ. Τί δέ; ὅστις στασιώδης τέ ἔστι καὶ θέλων πολλοὺς τοῦς φίλους ἔχθροὺς παρέχειν; Φευκτέον, νὴ Δία, καὶ τοῦτον. Εἰ δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχοι⁸⁷, εὖ δὲ πάσχων ἀνέχεται, μηδὲν φροντίζων τοῦ ἀντευεργετεῦν; Ἀνωφελῆς ἀν εἴη καὶ οὗτος· ἀλλὰ ποῖον, ὁ Σώκρατες, ἐπιχειρήσομεν φίλου ποιεῖσθαι; 5. Οἷμαι μέν⁸⁸, δις τάνατία τούτων ἐγκρατῆς μέν ἔστι τῶν διὰ τοῦ σώματος ἥδονῶν, εὔορκος δὲ καὶ εὐξύμβολος ὃν τυγχάνει καὶ φιλόνεικος πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὑεργετοῦντας αὐτόν⁸⁹, ὥστε λυσιτελεῖν τοὺς χρωμένους. 6. Πῶς οὖν ἀν ταῦτα δοκιμάσαιμεν, ὁ Σώκρατες, πρὸ τοῦ χρῆσθαι; Τοὺς μὲν ἀνδριαντοποιούς, ἔφη, δοκιμάζομεν, οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ' διν ἀν δρῶμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμένουν, τούτῳ πιστεύομεν⁹⁰

⁸⁶ αὐτὸς. The pronoun is emphatic, “make gain himself,” thinking of no one else.

⁸⁷ ἔχοι. The optative and the indicative are joined here; some alter ἔχοι into ἔχει, others ἀνέχεται into ἀνέχοιτο. But cf. I. ii. 32, εἴ τις μὴ διολογοίη, followed by εἴ τις μὴ αἰσχύνεται, where the optative seems used because the whole thing is imaginary, a supposed case, but the indicative when Socrates speaks of a real fact occurring. So here perhaps something of the same sort may be regarded as influencing the moods. In the first clause, the non-possession of the qualities is put purely as a hypothesis, I suppose as a very unlikely case to occur; but the second contingency is regarded as not at all an unlikely one.

⁸⁸ Οἷμαι μέν. The corresponding clause is to be supplied, ἰσχυρίζομαι δὲ οὐ, οὐ τὸ δὲ ἀληθὲς οὐκ ἔχω εἰπεῖν.

⁸⁹ τοὺς εὑεργετοῦντας αὐτόν. One would rather have expected αὐτόν, as the pronoun refers to the main subject, that of τυγχάνει; but of course τοὺς εὑεργετοῦντας intervening, αὐτόν can be used, the person now being viewed in his relation to τοὺς εὑεργετοῦντας, and not to himself. See I. ii. 49, πείθων μὲν τοὺς συνόντας αὐτῷ.

⁹⁰ τούτῳ πιστεύομεν. This might have been πιστεύομεν τούτον ποιήσειν; but τούτῳ is attracted to πιστεύομεν, and the infinitive is added as an explanation. Cf. Thucyd. iv. 92, πιστεύσαντες τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι.

καὶ τοὺς λοιποὺς εὖ ποιήσειν. 7. Καὶ ἄνδρα δὴ λέγεις, ἔφη, δὸς ἀν τοὺς φιλοὺς τοὺς πρόσθεν εὖ ποιῶν φαίνηται, δῆλον εἶναι καὶ τοὺς ὑστέρους εὐεργετήσοντα⁹¹; Καὶ γὰρ ἵπποις, ἔφη, δὸν ἀν τοῖς πρόσθεν ὁρῶ καλῶς χρώμενον, τοῦτον καὶ ἄλλοις οἷμαι καλῶς χρῆσθαι. 8. Εἰεν, ἔφη· δὸς δὲ ἀν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς χρὴ φίλον τοῦτον ποιεῖσθαι; Πρῶτον μέν⁹², ἔφη, τὰ παρὰ τῶν θεῶν ἐπισκεπτέον, εἰ συμβούλεύουσιν αὐτὸν φίλον ποιεῖσθαι. Τί οὖν; ἔφη, δὸν ἡμῖν τε δοκῇ καὶ οἱ θεοὶ μὴ ἐναντιωνται, ἔχεις εἰπεῖν, ὅπως οὗτος θηρατέος; 9. Μὰ Δι', ἔφη, οὐ κατὰ πόδας⁹³, ὥσπερ ὁ λαγώς, οὐδ' ἀπάτη, ὥσπερ αἱ ὅρνιθες, οὐδὲ βίᾳ, ὥσπερ οἱ ἔχθροι· ἄκοντα γὰρ φίλον ἐλεῖν ἐργάδες· χαλεπὸν δὲ καὶ δήσαντα κατέχειν, ὥσπερ δοῦλοι· ἔχθροὶ γὰρ μᾶλλον ἡ φίλοι γύγνονται ταῦτα πάσχοντες. 10. Φίλοι δὲ πῶς; ἔφη. Εἶναι μέν τινάς φασιν ἐπωδάς, ἀς οἱ ἐπιστάμενοι ἐπάδοντες οἰς ἀν βούλωνται φίλοις ἑαυτοῖς ποιοῦνται, εἶναι δὲ καὶ φίλτρα, οἰς οἱ ἐπιστάμενοι πρὸς οὓς ἀν βούλωνται χρώμενοι φίλοινται ὑπ' αὐτῶν. 11. Πόθεν οὖν, ἔφη, ταῦτα μάθοιμεν ἀν; “Α μὲν αἱ Σειρῆνες⁹⁴ ἐπῆδον τῷ Ὀδυσσεῖ, ἤκουσας Ὁμήρου, ὧν ἐστιν ἀρχὴ τοιάδε τις.”

Δεῦρ' ἄγε δὴ πολύαιν' Ὀδυσσεῦν, μέγα κῦδος Ἀχαιῶν.

Ταύτην οὖν, ἔφη, τὴν ἐπωδήν, ω̄ Σώκρατες, καὶ τοῖς

⁹¹ εὐεργετήσοντα. This depends on δῆλον, so that the order is, λέγεις ἄνδρα εἶναι δῆλον εὐεργετήσοντα. Cf. Thucyd. i. 71, δῆλοι εἰσιν οὐκ ἐπιτρέψοντες. Below, in καὶ γὰρ ἵπποις, καὶ is to be taken with ἵπποις, “yes, for even horses.” See note above on II. i. 3.

⁹² Πρῶτον μέν. The corresponding δέ never occurs, the words taking a different turn in

τί οὖν, ἔφη. Below, of συμβουλεύουσιν, the subject is οἱ θεοί.

⁹³ οὐ κατὰ πόδας. “Not by following hard after them.” Cf. Thucyd. v. 64, ιέναι κατὰ πόδας, so that the πόδες are those of the hare, not of the hunter, as some make it, translating, “by swiftness of foot.”

⁹⁴ Α μὲν αἱ Σειρῆνες. The answering clause is, ἄλλας δέ τινας οἰσθα ἐπωδάς. Below, καὶ τοῖς

ἄλλοις ἀνθρώποις αἱ Σειρῆνες ἐπάδουσαι κατεῖχον, ὥστε μὴ ἀπίεναι ἀπ' αὐτῶν τοὺς ἐπασθέντας; Οὐκ, ἀλλὰ τοῖς ἐπ' ἀρετῇ φιλοτιμουμένοις οὗτως ἐπῆδον. 12. Σχεδόν τι λέγεις τοιαῦτα χρῆναι ἑκάστῳ ἐπάδειν, οἷα μὴ νομιεῖ ἀκούων τὸν ἐπαινοῦντα καταγελῶντα λέγειν οὕτω μὲν γὰρ ἔχθιν τ' ἀν εἴη καὶ ἀπελαύνοι τοὺς ἀνθρώπους ἀφ' ἑαυτοῦ, εἰ τὸν εἰδότα, ὅτι μικρός τε καὶ αἰσχρὸς καὶ ἀσθενής ἐστιν, ἐπαινούη λέγων, ὅτι καλός τε καὶ μέγας καὶ ἰσχυρός ἐστιν. 13. "Ἄλλας δέ τινας οἶσθα ἐπωδάς; Οὐκ, ἀλλ' ἤκουσα μέν⁹⁵, ὅτι Περικλῆς πολλὰς ἐπίσταιτο, ἃς ἐπάδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν. Θεμιστοκλῆς δὲ πῶς ἐποίησε την πόλιν φιλεῖν αὐτόν; Μὰ Δι' οὐκ ἐπάδων, ἀλλὰ περιάψας τι ἀγαθὸν⁹⁶ αὐτῇ. 14. Δοκεῖς μοι λέγειν, ὡς Σώκρατες, ὡς, εἰ μέλλοιμεν ἀγαθὸν τινα κτήσασθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι λέγειν τε καὶ πράττειν. Σὺ δ' φίου, ἔφη ὁ Σωκράτης, οἶόν τ' εἶναι ποιηρὸν ὄντα χρηστοὺς φίλους κτήσασθαι; 15. Ἐώρων γάρ, ἔφη ὁ Κριτόβουλος, ῥήτοράς τε φαύλους ἀγαθοῖς δημιγόροις φίλους ὄντας καὶ στρατηγεῖν οὐχ ἰκανοὺς πάνυ στρατη-

ἄλλοις ἀνθρώποις is “to the rest of mankind as well as to Ulysses.”

⁹⁵ ἤκουσα μέν. That is, ἤκουσα μέν, οἶδα δὲ οὐ. The optative ἐπίσταιτο is that of the *oratio obliqua*, the general sense being “I heard say that Pericles knew,” &c. With regard to the indicative ἐποίει, I give Madvig’s remark on such constructions. He says: “In the *oratio obliqua*, clauses dependent on an historical tense pass into the optative; but not if in the *oratio directa* they would have been in the imperfect or aorist of the indicative, in which cases those forms of the verb are retained.” Thus ἔδωκα δὲ εἰλον can only be ἔλεξεν δτι δοῃ δὲ εἰλον.

So here in the *oratio directa* the words would have run πολλὰς ἐπωδὰς ἐπίσταται ἃς ἐποίει. Kühner adds that the reason of this must be that the optative ποιεῖ would leave it uncertain whether ἐποίει or ποιεῖ, a past or a present, had been the form in the *oratio directa*.

⁹⁶ περιάψας τι ἀγαθόν. This word is used of hanging an amulet round a person’s neck. The substantive is περιάστατο. Cf. Plato, Rep. 426 B, οὗτε τομαὶ οὐδὲ ἀπωδαὶ οὐδὲ περιάστατα. The verb is often used metaphorically in such phrases as περιάπτειν δνεδός, τιμήν, κ.τ.λ.

γικοῖς ἀνδράσιν ἔταιρους. 16. Ἐφη, καὶ, περὶ οὐ⁹⁷ διαλεγόμεθα, οἰσθά τινας, οἱ ἀνωφελεῖς ὅντες ὡφελίμους δύνανται φίλους ποιεῖσθαι; Μὰ Δι' οὐ δῆτ', ἔφη ἀλλ' εἰ ἀδίνατόν ἐστι πονηρὸν ὅντα καλοὺς κἀγαθοὺς φίλους κτήσασθαι, ἐκεῖνο ἥδη μέλει μοι, εἰ ἔστι αὐτὸν καλὸν κἀγαθὸν γενόμενον ἐξ ἐτοίμου τοῖς καλοῖς κἀγαθοῖς φίλον εἶναι. 17. Ο ταράττει σε⁹⁸, ὡς Κριτό-Βουλε, ὅτι πολλάκις ἄνδρας καὶ καλὰ πράττοντας καὶ τῶν αἰσχρῶν ἀπεχομένους ὁρᾶς ἀντὶ τοῦ φίλους εἶναι στασιάζοντας ἀλλήλοις καὶ χαλεπώτερον χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων. 18. Καὶ οὐ μόνον γ', ἔφη ὁ Κριτόβουλος, οἱ ἴδιωται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι καὶ τὰ αἰσχρὰ ἥκιστα προσιέμεναι, πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας. 19. Α λογιζόμενος πάνυ ἀθύμως ἔχω πρὸς τὴν τῶν φίλων κτῆσιν οὕτε γὰρ τοὺς πονηροὺς⁹⁹ ὁρῶ φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἀνὴρ ἡ ἀχάριστοι ἡ ἀμελεῖς ἡ πλεονέκται ἡ ἀπιστοι ἡ ἀκρατεῖς ἀνθρώποι δύναιντο φίλοι γενέσθαι; οἱ μὲν οὖν πονηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἔχθροὶ μᾶλλον ἡ φίλοι πεφυκέναι. 20. Άλλὰ μήν, ὕσπερ σὺ λέγεις, οὐδὲ ἀν τοῖς χρηστοῖς οἱ πονηροὶ ποτε συναρμόσειαν εἰς φιλίαν πῶς γὰρ οἱ τὰ πονηρὰ ποιοῦντες τοὺς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ' ἄν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζουσι τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι καὶ φθονοῦντες ἑαυτοῖς¹⁰⁰

⁹⁷ καὶ, περὶ οὐ. “Also in the matter we are talking about.” Is it true that as worthless generals are companions of good ones, so people who are useless as friends, secure friends in persons who are likely to prove useful?

⁹⁸ Ο ταράττει σε. “What troubles you is, that” (*ἐστι τοῦτο δτι*). I borrow from Stallbaum, Plato Euthyd. p. 304 C, δὲ καὶ τοι

μάλιστα προσήκει ἀκοῦσαι ὅτι οὐδὲ τὸ χρηματίζεσθαι φατὸν διακωλθεῖν οὐδέν.

⁹⁹ οὕτε γὰρ τοὺς πονηρούς. The sentence is never completed. Instead of οὕτε τοὺς πονηρούς τοῖς χρηστοῖς συναρμόσειαν, the form is changed into ἀλλὰ μήν ὕσπερ, κ.τ.λ.

¹⁰⁰ ἑαυτοῖς. The reflexive and reciprocal pronouns are here used

ισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι ἔσονται, καὶ ἐν τίσιν ἀνθρώποις εὔνοια καὶ πίστις ἔσται; 21. Ἐλλ' ἔχει μέν, ἐφη ὁ Σωκράτης, ποικιλως πως ταῦτα, ὡς Κριτόβουλε φύσει γὰρ ἔχουσιν οἱ ἀνθρωποι τὰ μὲν φιλικά· δέονταί τε γὰρ ἀλλήλων καὶ ἐλεοῦσι καὶ συνεργοῦντες ὠφελοῦσι καὶ τοῦτο συνιέντες χάριν ἔχουσιν ἀλλήλοις· τὰ δὲ πολεμικά· τά τε γὰρ αὐτὰ καλὰ καὶ ἡδέα νομίζοντες ὑπὲρ τούτων μάχονται καὶ διχογυνωμονοῦντες ἐναντιοῦνται· πολεμικὸν δὲ¹ καὶ ἔρις καὶ ὄργη, καὶ δυσμενὲς μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μισητὸν δὲ ὁ φθόνος. 22. Ἐλλ' ὅμως διὰ τούτων πάντων ἡ φιλία διαδυομένη συνάπτει τοὺς καλούς τε κἀγαθούς· διὰ γὰρ τὴν ἀρετὴν αἰροῦνται μὲν ἄνευ πόνου τὰ μέτρια κεκτῆσθαι μᾶλλον ἡ διὰ πολέμου πάντων κυριεύειν, καὶ δύνανται πεινῶντες καὶ διψῶντες ἀλύπτως σίτου καὶ ποτοῦ κοινωνεῖν καὶ τοῖς τῶν ὥραίων ἀφροδισίοις ἡδόμενοι ἐγκαρτερεῖν, ὥστε μὴ λυπεῖν οὖς μὴ προσήκει· 23. δύνανται δὲ καὶ χρημάτων οὐ μόνον τοῦ πλεονεκτεῖν ἀπεχόμενοι νομίμως κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλήλοις· δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἀλύπτως, ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι καὶ τὴν ὄργην κωλύειν εἰς τὸ μεταμελησόμενον² προΐέναι· τὸν δὲ φθόνον παντάπασι ἀφαιροῦσι τὰ μὲν ἔαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεῖα παρέχοντες, τὰ δὲ τῶν φίλων ἔαυτῶν νομίζοντες. 24. Πῶς οὖν οὐκ εἴκος τοὺς

indiscriminately, without any distinction being implied. Cf. II. vii.

12. ‘Εαυτῶν is very common in the sense of ἀλλήλων. Cf. Plato de Leg. 889 E, διὰ ἔκαστοι έαυτοῖς συναμολύνησαν. Below, to ἔχει μέν corresponds ἀλλ' ὅμως in § 22.

¹ πολεμικὸν δέ. For the gender see II. iii. 1 under χρησιμότερον νομίζονται χρήματα. Below, αἱροῦνται μέν seems to have καὶ

δύνανται answering to it.

² εἰς τὸ μεταμελησόμενον.

“ Prevent their anger from advancing to lengths they would be sorry for.” Below, τῶν πολιτικῶν τιμᾶν depends on κοινωνοῖς εἶναι. The good are able to share the honours of the state, not only without injuring each other by quarrelling about them, but with mutual advantage.

καλούς τε κάγαθοὺς καὶ τῶν πολιτικῶν τιμῶν μὴ μόνον ἀβλαβεῖς, ἀλλὰ καὶ ὡφελίμους ἀλλήλοις κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν, ἵνα ἔξουσίαν ἔχωσι χρήματά τε κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ἡδυπαθεῖν, ἀδικοί τε καὶ πουηροὶ ἀν εἰεν καὶ ἀδύνατοι ἄλλῳ συναρμόσαι.

25. Εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε μὴ ἀδικῆται καὶ τοὺς φίλους τὰ δίκαια βοηθεῖν δύνηται, καὶ ἄρξας³ ἀγαθὸν τι ποιεῖν τὴν πατρίδα πειράτας, διὰ τί ὁ τοιοῦτος ἄλλῳ τοιούτῳ οὐκ ἀν δύναιτο συναρμόσαι; πότερον τοὺς φίλους ὡφελεῖν μετὰ τῶν καλῶν κάγαθῶν ἥττον δυνήσεται; ἢ τὴν πόλιν εὐεργετεῖν ἀδυνατώτερος ἔσται καλούς τε κάγαθοὺς ἔχων συνεργούς; 26. Ἀλλὰ καὶ ἐν τοῖς γυμνικοῖς ἀγῶσι δῆλον ἔστιν, ὅτι, εἰ ἔξῆν⁴ τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους ιέναι, πάντας ἀν τοὺς ἀγῶνας οὗτοι ἐνίκων, καὶ πάντα τὰ ἀθλα οὗτοι ἐλάμβανον. Ἐπεὶ οὖν ἐκεὶ μὲν οὐκ ἔώσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κάγαθοὶ κρατιστεύουσιν, οὔδεις κωλύει μεθ' οὐ ἀν τις βούληται τὴν πόλιν εὐεργετεῖν, πῶς οὖν οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι⁵, τούτοις κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμενον; 27. ἀλλὰ μὴν κάκενο δῆλον, ὅτι, καν πολεμῆ τις τινι, συμμάχων δεήσεται, καὶ τούτων πλειόνων, ἐὰν καλοῖς κάγαθοῖς ἀντιτάττηται. Καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι, ἵνα θέλωσι προθυμεῖσθαι πολὺ δὲ κρείττον τοὺς βελτίστους ἐλάπτοντας εὖ ποιεῖν ἢ

³ ἄρξας. Cf. II. ii. 13, οὐκ μέν οὐ τοῖς γυμνικοῖς ἀγῶσι.
⁴ ἐξειν τοῦτον, and I. i. 18, βουλεύσας γάρ ποτε.

⁵ εἰ ἔξῆν κ.τ.λ. Cf. I. i. 9, ἀ ξεστιν ἀριθμήσαντας εἰδέναι. The accusative might have been the dative, συνθεμένοις agreeing with τοῖς κρατίστοις. Below. ἐκεὶ

With the infinitive τινι is naturally supplied. Cf. Plato de Leg. 775 D, χρὴ δπόσον ἀν γεννῆ χρόνον, εὐλαβεῖσθαι, where the subject of γεννῆ is τις, supplied from εὐλαβεῖσθαι.

τοὺς χείρονας πλείονας ὅντας· οἱ γὰρ πονηροὶ πολὺ πλειόνων εὐεργεσιῶν ἡ οἱ χρηστοὶ δέονται. 28. Ἀλλὰ θαρρῶν, ἔφη, ὁ Κριτόβουλε, πειρῶ ἀγαθὸς γύγνεσθαι, καὶ τοιοῦτος γυγνόμενος θηρᾶν ἐπιχείρει τοὺς καλούς τε κάγαθούς. Ἰσως δὲ τί σοι κάγῳ συλλαβεῖν εἰς τὴν τῶν καλῶν τε κάγαθῶν θήραν ἔχοιμε διὰ τὸ ἐρωτικὸς εἶναι· δεινῶς γάρ, ὃν ἀν ἐπιθυμήσω ἀνθρώπων⁶, ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν καὶ ποθῶν ἀντιποθεῖσθαι καὶ ἐπιθυμῶν ξυνεῖναι καὶ ἀντεπιθυμεῖσθαι τῆς ξυνουσίας. 29. Ὁρῶ δὲ καὶ σὸν τούτων δεῆσον⁷, ὅταν ἐπιθυμήσῃς φιλίαν πρὸς τινας ποιεῖσθαι. Μὴ σὺ οὖν ἀποκρύπτου με, οἴλι ἀν βούλοιο⁸ φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖσθαι τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι οὐκ ἀπείρως οἴλαι ἔχειν πρὸς θήραν ἀνθρώπων. 30. Καὶ ὁ Κριτόβουλος ἔφη· Καὶ μήν, ὁ Σώκρατες, τούτων ἐγὼ τῶν μαθημάτων πάλαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ ἔξαρκέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθούς τὰς ψυχὰς καὶ ἐπὶ τοὺς καλούς τὰ σώματα. 31. Καὶ ὁ Σωκράτης ἔφη· Ἀλλ', ὁ Κριτόβουλε, οὐκ ἔνεστιν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας⁹ προσφέροντα ὑπομένειν ποιεῖν τοὺς καλούς· πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς

⁶ ἀνθρώπων. This is attracted into the relative clause, "whatever men I have a fancy for." Cf. above I. ii. 22, ὃν πρόσθεν ἀπείχοντο κερδῶν, τούτων οὐκ ἀπέχονται. Below, τῆς ξυνουσίας seems to be in the genitive because the active ἐπιθυμεῖν requires that case, and the same construction is retained in the passive. Compare ἐπιτρέπομαι τὴν ἀρχήν.

⁷ σὸν τούτων δεῆσον. The participle is that of the impersonal verb δεῖ; "you will have need of these matters also." Cf. Thucyd.

i. 71, ἀναγκαζομένοις ιέναι ἐπιτεχνήσεως δεῖ.

⁸ οἴλι ἀν βούλοιο. Here of course ἀν is to be joined with βούλοιο, not with οἴλι in the sense of "whomsoever," for then βούλη would be required. Below, the construction of τὰς ψυχὰς after the adjective, to fix the locality of the quality, has been noticed before. See I. ii. 46.

⁹ τὸ τὰς χεῖρας. The order is τὸ ποιεῖν τοὺς καλοὺς ὑπομένειν, προσφέροντα τὰς χεῖρας (αὐτοῖς) (where προσφέροντα agrees with

προσέφερε τὰς δέ γε Σειρῆνας¹⁰, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν ἐπῆδου, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεῖσθαι 32. Καὶ ὁ Κριτόβουλος ἔφη· ‘Ως οὐ προσοισοντος¹¹ τὰς χεῖρας, εἴ τι ἔχεις ἀγαθὸν εἰς φίλων κτῆσιν, δίδασκε. Οὐδὲ τὸ στόμα οὖν, ἔφη ὁ Σωκράτης, πρὸς τὸ στόμα προσοίσεις; Θάρρει, ἔφη ὁ Κριτόβουλος· οὐδὲ γὰρ τὸ στόμα πρὸς τὸ στόμα προσοίσω οὐδενί, ἐὰν μὴ καλὸς ἦ. Εὐθύς, ἔφη, σύ γε, ὁ Κριτόβουλε, τούναντίον τοῦ συμφέροντος εἴρηκας· οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα οὐχ ὑπομένουσιν, οἱ δὲ αἰσχροὶ καὶ ἡδέως προσιενται, νομίζοντες διὰ τὴν ψυχὴν καλοὶ καλεῖσθαι. 33. Καὶ ὁ Κριτόβουλος ἔφη· ‘Ως τοὺς μὲν καλοὺς φιλήσοντός μου¹², τοὺς δὲ ἀγαθοὺς καταφιλήσοντος, θαρρῶν δίδασκε τῶν φίλων τὰ θηρατικά. Καὶ ὁ Σωκράτης ἔφη· “Οταν οὖν, ὁ Κριτόβουλε, φίλος τινὶ βούλῃ γενέσθαι, ἔάσεις με κατειπεῖν σου πρὸς αὐτόν, ὅτι ἄγασταί τε αὐτοῦ καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγόρει¹³, ἔφη ὁ Κριτόβουλος· οὐδένα γὰρ οἶδα

ἔμε, the subject of ποιεῖν) οὐκ ἔνεστιν ἐν τῇ, κ.τ.λ.

¹⁰ τὰς δέ γε Σειρῆνας. “But the Sirens at all events;” whatever might be the case with Scylla, there was no doubt about them at least. Their very name implies that they drew men (*σείρα*) by their songs, a fact the modern spelling (Syrens) disguises.

¹¹ προσοισοντος. Sc. έμοι. “On the understanding that I will not lay hands on them,” a sense evidently somewhat different from that of the participle alone without ἐσ. This form of expression is common with such words as διανοέω and the like. Cf. Plato, Rep. 381 A, διανοεῖσθαι ὡς διαλλαγησούντων.

¹² φιλήσοντός μου. There is a little difficulty here, from the ambiguous sense of καλός. Critobulus says he will only kiss the beautiful (καλός): nay, replies Socrates, the (morally) beautiful will not permit it, the ugly only will do so. I will kiss the beautiful, then, says Critobulus, and hug the good (ἀγαθούς, the morally beautiful). According to one commentator this is a “locus venustissimus;” it is possibly not given to every one to have such a keen eye for beauty.

¹³ Κατηγόρει. “Pray, lay this to my charge.” He regards the matter as a kind of indictment laid against him. The same idea is carried out when Socrates

μισοῦντα τοὺς ἐπαινοῦντας. 34. Ἐὰν δέ σου προσκατηγορήσω, ἔφη, δτι διὰ τὸ ἄγασθαι αὐτοῦ καὶ εὔνοϊκῶς ἔχεις πρὸς αὐτόν, ἀρά μὴ διαβάλλεσθαι¹⁴ δόξεις ὑπ' ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὔνοια πρὸς οὓς ἀν υπολάβω εὔνοϊκῶς ἔχειν πρὸς ἐμέ. 35. Ταῦτα μὲν δή, ἔφη ὁ Σωκράτης, ἔξεσται μοι λέγειν περὶ σοῦ πρὸς οὓς ἀν βούλῃ φίλους ποιήσασθαι. Ἐὰν δέ μοι ἔτι ἔξουσταν δῶς λέγειν περὶ σοῦ, δτι ἐπιμελής τε τῶν φίλων εἰ καὶ οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς καὶ ἐπὶ τε τοὺς καλοὺς ἔργοις τῶν φίλων ἀγάλλη οὐχ ἥττον ἢ ἐπὶ τοὺς ἔαυτοῦ¹⁵ καὶ ἐπὶ τοὺς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἥττον ἢ ἐπὶ τοὺς ἔαυτοῦ, ὅπως τε ταῦτα γίγνηται τοῖς φίλοις, οὐκ ἀποκάμνεις μηχανώμενος, καὶ δτι ἔγνωκας ἀνδρὸς ἀρετὴν εἶναι νικᾶν τοὺς μὲν φίλους εὑ ποιοῦντα, τοὺς δ' ἐχθροὺς κακῶς, πάνυ ἀν οἷμαί σοι ἐπιτήδειον εἶναι με σύνθηρον τῶν ἀγαθῶν φίλων. 36. Τί οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ ἐπὶ σοὶ δν¹⁶, δτι ἀν βούλῃ περὶ ἐμοῦ λέγειν; Μὰ Δῆ οὐχ¹⁷, ὡς ποτε ἐγὼ Ἀσπασίας ἥκουσα· ἔφη γὰρ τὰς ἀγαθὰς προμητηρίδας μετὰ μὲν ἀληθείας τάγαθὰ διαγγελλούσας δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδείαν, ψευδομένας δ' οὐκ ὠφελεῖν ἐπαινούσας τοὺς γὰρ ἔξαπατηθέντας ἄμα μισεῖν ἀλλήλους τε καὶ τὴν προμητη-

talks of bringing a further (*πρός*) charge against him.

¹⁴ ἀρά μὴ διαβάλλεσθαι. “You will not, I suppose, seem to be unfavourably represented by me?” ‘Αρα οὐ would imply, that such would be the case (cf. II. vi. 38), ἀρά μή that it would not. Cf. IV. ii. 10, ἀρά μὴ ἱατρός, ἔφη, “not a physician, I suppose,” to which the reply is οὐκ ἔγωγε. Below, ἀλλὰ καὶ αὐτῷ is elliptical: “not only not so, but even good will is

produced in me” (and therefore will be in him under similar circumstances).

¹⁵ ἔαυτοῦ. For σεαυτοῦ, the notion of self as opposed to friends being prominent. See note on I. iv. 9.

¹⁶ ὥσπερ οὐκ ἐπὶ σοὶ δν. See I. ii. 20. Here ἐπὶ σοὶ is “in your power.”

¹⁷ Μὰ Δῆ οὐχ. Sc. οὐκ ἐπὶ μοὶ ἔστιν δτι ἀν βούλωμαι περὶ σοῦ λέγειν.

μένην ἀ δὴ καὶ ἐγὼ¹⁸ πεισθεὶς ὥρθως ἔχειν ἡγοῦμαι οὐκ ἔξειναί μοι περὶ σοῦ λέγειν ἐπαινοῦντε οὐδέν, ὅ, τι ἀν μὴ ἀληθεύω. 37. Σὺ μὲν¹⁹ ἄρα, ἔφη ὁ Κριτό-Βουλος, τοιοῦτός μοι φίλος εἰ, ω Σώκρατες, οἶος, ἀν μέν τι αὐτὸς ἔχω ἐπιτήδειον εἰς τὸ φίλους κτήσασθαι, συλλαμβάνειν μοι εἰ δὲ μή, οὐκ ἀν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ. Πότερα δ' ἄν, ἔφη ὁ Σώκρατης, ω Κριτόβουλε, δοκῶ σοι μᾶλλον ὠφελεῖν σε τὰ ψευδῆ ἐπαινῶν ἡ πειθῶν πειρᾶσθαι σε ἀγαθὸν ἄνδρα γενέσθαι; εἰ δὲ μὴ φανερὸν οὕτω σοι, ἐκ τῶνδε σκέψαι. 38. εἰ γάρ σε βουλόμενος φίλον ποιῆσαι ναυκλήρῳ ψευδόμενος ἐπαινοίην, φάσκων ἀγαθὸν εἴναι κυβερνήτην, ὁ δέ μοι πεισθεὶς ἐπιτρέψειέ σοι τὴν ναῦν μὴ ἐπισταμένῳ κυβερνᾶν, ἔχεις τινὰ ἐλπίδα μὴ ἀν σαυτόν τε καὶ τὴν ναῦν ἀπολέσαι; ἡ εἰ σοι πείσαιμι κοινῇ τὴν πόλιν ψευδόμενος, ως ἀν στρατηγικῷ²⁰ τε καὶ δικαστικῷ καὶ πολιτικῷ, ἑαυτὴν ἐπιτρέψαι, τί ἀν οἵει σεαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ²¹ παθεῖν; ἡ εἰ τινας ἴδιᾳ τῶν πολιτῶν πείσαιμι ψευδόμενος, ως ὅντι οἰκονομικῷ τε καὶ ἐπιμελεῖ, τὰ ἑαυτῶν ἐπιτρέψαι, ἀρ' οὐκ ἀν πεῖραν διδοὺς ἄμα τε βλαβερὸς εἴης καὶ καταγέλαστος φαίνοι; 39. ἀλλὰ συντόμωτάτη τε καὶ ἀσφαλεστάτη καὶ καλλίστη ὁδός, ω Κριτό-Βουλε, ὅ, τι ἀν βούλῃ δοκεῖν ἀγαθὸς εἴναι, τοῦτο καὶ γενέσθαι ἀγαθὸν πειρᾶσθαι. "Οσαι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὐρήσεις πάσας μαθήσει τε καὶ μελέτη αὐξανομένας. 'Εγὼ μὲν οὖν, ω Κριτό-

¹⁸ ἀ δὴ καὶ ἐγώ. "Which of course (δὴ) I being persuaded of, as well as they." Below, in δτι ἀν μὴ ἀληθέως, δτι is really a cognate accusative.

¹⁹ Σὺ μέν. Nothing answers to this μέν. Below, ἀν μέν τι ἔχω and εἰ δὲ μή correspond. Cf. III. ix. 11, ἀν μὲν αὐτοὶ ἡγῶνται,

followed by εἰ δὲ μή instead of ἐὰν δὲ μή.

²⁰ ὡς ἀν στρατηγικῷ. For this see note on III. vi. 4 under ὡς ἀν τότε.

²¹ ὑπὸ σοῦ. The construction is that of a passive verb, to which παθεῖν is virtually equivalent. So θυησκειν ὑπό των is common.

βουλε, οὗτως οἶμαι δεῖν ἡμᾶς θηρᾶσθαι· εἰ δὲ σύ πως ἄλλως γιγνώσκεις, δίδασκε. Καὶ ὁ Κριτόβουλος· Ἀλλ' αἰσχυνοίμην ἄν, ἔφη, ὁ Σώκρατες, ἀντιλέγων τούτοις οὕτε γὰρ καλὰ οὕτε ἀληθῆ λέγοιμ' ἄν.

CHAPTER VII.

1. Καὶ μήν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν²² δὶ' ἄγγοιαν ἐπειράτο γνώμῃ ἀκεῖσθαι, τὰς δὲ δὶ' ἔνδειαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Ἐρῶ δὲ καὶ ἐν τούτοις ἂ σύνοιδα αὐτῷ²³. Ἀρίσταρχον γάρ ποτε ὄρῶν σκυθρωπῶς ἔχοντα· Ἔοικας, ἔφη, ὁ Ἀρίσταρχε. Βαρέως φέρειν τινὲς χρὴ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις· ἵσως γὰρ ἄν τι σε καὶ ἡμεῖς κουφίσαιμεν. Καὶ ὁ Ἀρίσταρχος· 2. Ἀλλὰ μήν, ἔφη, ὁ Σώκρατες, ἐν πολλῇ γέ εἰμι ἀπορίᾳ· ἐπεὶ γὰρ ἐστασίασεν²⁴ ἡ πόλις, πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνεληλύθασιν ὡς ἐμὲ καταλειμμέναι ἀδελφαῖ τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι²⁵ ἐν τῇ

²² τὰς ἀπορίας . . τὰς μέν. This is a common form instead of τῶν ἀποριῶν τὰς μέν. Cf. Soph. Antig. 21, οὐ γὰρ τάφου νῷν τὰ κασιγνήτω Κρέων, τὸν μὲν ποοτίσας, τὸν δὲ ἀπιμάσσας ἔχει.

²³ & σύνοιδα αὐτῷ. “What I know him to have said,” not necessarily, I think, implying that Xenophon was present at the conversation, although some believe that it does. Below, καὶ ἡμεῖς is “even we.”

²⁴ ἐπεὶ γὰρ ἐστασίασεν. This refers to the period of the Thirty Tyrants, when Thrasybulus moved from Phyle to Peiraeus, and was joined by many adherents from

the upper city.

²⁵ ὥστ' εἶναι. In an earlier note on the difference between ὥστε with the infinitive and indicative, I said that ὥστε with an infinitive only expressed the capability of an event occurring as a consequence of something previously stated. But it does not exclude the actual occurrence of the event, although it does not state it. Here, for instance, Aristarchus must mean that his house was actually full, not, as an abstract fact, that there were enough to fill it. In the next words τὸν ἀλευθέρους is the subject, and τεσσαρεσκαλδεκα (a somewhat un-

οἰκίᾳ τεσσαρεσκαΐδεκα τοὺς ἐλευθέρους· λαμβάνομεν δὲ οὗτε ἐκ τῆς γῆς οὐδένι οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς· οὗτε ἀπὸ τῶν οἰκιῶν ὀλιγανθρωπά γὰρ ἐν τῷ ἄστει γέγονε· τὰ ἔπιπλα δὲ οὐδεὶς ὡνεῖται, οὐδὲ δανείσασθαι οὐδαμόθεν ἔστιν ἀργύριον, ἀλλὰ πρότερον ἂν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εύρειν ἢ δανειζόμενος λαβεῖν. Χαλεπὸν μὲν οὖν ἔστιν, ω̄ Σώκρατες, τοὺς οἰκείους περιορᾶν ἀπολλυμένους, ἀδύνατον δὲ τοσούτους τρέφειν ἐν τοιούτοις πράγμασιν. 3. Ἀκούσας οὖν ταῦτα ὁ Σωκράτης· Τί ποτέ ἔστιν, ἔφη, ὅτι ὁ Κεράμων μὲν πολλοὶς τρέφων οὐ μόνον ἔαυτῷ τε καὶ τούτοις τὰ ἔπιτήδεια δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ πλουτεῖν²⁶, σὺ δὲ πολλοὺς τρέφων δέδοικας, μὴ δὶ ἔνδειαν τῶν ἔπιτηδείων ἅπαντες ἀπόλησθε; "Οτι νὴ Δί²⁷", ἔφη, ὁ μὲν δούλους τρέφει, ἐγὼ δὲ ἐλευθέρους. 4. Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἰει βελτίους εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἐγὼ μὲν οἴμαι, ἔφη, τοὺς παρὰ ἐμοὶ ἐλευθέρους. Οὔκουν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῷ βελτίους ἔχοντα ἐν ἀπορίαις εἶναι; Νὴ Δί²⁸, ἔφη· ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίας πεπαιδευμένους. 5. Ἄρ' οὖν, ἔφη, τεχνίται εἰσιν οἱ χρήσιμόν τι ποιεῖν ἔπιστάμενοι; Μάλιστά γε, ἔφη. Οὔκονυ χρήσιμά γ' ἄλφιτα; Σφόδρα γε. Τί δὲ ἄρτοι; Οὐδὲν ἡττον. Τί γάρ; ἔφη, ιμάτιά τε ἀνδρεῖα καὶ γυναικεῖα καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἔξωμίδες; Σφόδρα γε, ἔφη, καὶ πάντα ταῦτα χρήσιμα.

usual use for τεσσαρεσκαΐδεκα) the predicate: "the free persons were fourteen."

²⁶ ὥστε καὶ πλουτεῖν. "As to be quite rich."

²⁷ νὴ Δί, ἔφη. Some of the commentators alter this to μὰ Δία, the usual form in negative replies.

Cf. I. iv. 9, Μὰ Δί· οὐ γὰρ δρῶ τοὺς κυρίους. Here, at first sight, the sense appears to be, "No, it is no disgrace," &c., where μὰ Δία would be usual. But perhaps the meaning is, "well, of course he is well off," inferred from the previous words.

"Επειτα, ἔφη, οι παρὰ σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν²⁸, ώς ἐγώμαι. 6. Εἰτ' οὐκ οἰσθα, ὅτι ἀφ' ἑνὸς μὲν τούτων, ἀλφιτοποιίας, Ναυσικύδης οὐ μόνον ἑαυτόν τε καὶ τοὺς οἰκέτας τρέφει ἀλλὰ πρὸς τούτους καὶ ὑσ πολλὰς καὶ βοῦς, καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ τῇ πόλει πολλάκις λειτουργεῖν²⁹, ἀπὸ δὲ ἀρτοποιίας Κύρηβος τήν τε οἰκίαν πᾶσαν διατρέφει καὶ ξῆ δαψιλῶς, Δημέας δὲ ὁ Κολλυτεὺς³⁰ ἀπὸ χλαμυδουργίας, Μένων δὲ ἀπὸ χλανιδοποιίας, Μεγαρέων δὲ οἱ πλεῖστοι ἀπὸ ἔξωμιδοποιίας διατρέφονται; Νὴ Δι!, ἔφη οὗτοι μὲν γάρ ὀνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν, ὥστ' ἀμογκάζειν ἐργάζεσθαι ἢ καλῶς ἔχει, ἐγὼ δὲ ἐλευθέρους τε καὶ συγγενεῖς σοι, οἵτινες χρῆναι μηδὲν αὐτοὺς ποιεῖν ἄλλο ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἀμεινονούς διάγοντας ὄρᾶς καὶ μᾶλλον εὐδαιμονίζεις, ἢ τούς, ἢ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνη τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν ἢ προσήκει ἐπίστασθαι καὶ πρὸς τὸ μνημονεύειν ἢ ἀν μάθωσι καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἴσχύειν τοῖς σώμασι καὶ πρὸς τὸ κτήσασθαι τε καὶ σώζειν τὰ χρήσιμα πρὸς τὸν βίον ὀφέλιμα ὅντα³¹, τὴν δὲ ἐργασίαν καὶ τὴν ἐπιμέλειαν

²⁸ Πάντα μὲν οὖν. "Nay, they know all." Μὲν οὖν is often corrective of a person's statement. Cf. Plato, Crito 44 B, ὡς ἄποκον τὸ ἐνύπνιον. Ἐναργὲς μὲν οὖν, "nay rather," &c.

²⁹ ὥστε καὶ . . λειτουργεῖν. Nausicydes was not only able to maintain his family, but also (*καὶ*) to undertake certain public burdens, such as trierarchies, &c. See Smith's Dict. of Antiq. under *λειτουργία*.

³⁰ δ Κολλυτεύς. Collytus was one of the δῆμοι of Attica. It was in the centre of Athens, near the Agora and Pnyx.

³¹ ὀφέλιμα ὅντα. This neuter, after τὴν ἀργίαν and τὴν ἀμέλειαν, is to be explained in very much the same way as χρησμάτερον νομίζουσι χρήματα ἢ ἀδελφούς (II. iii. 1), where see the note. The sense is, "you notice idleness and carelessness to be useful things."

οὐδὲν χρήσιμα; 8. ἔμαθον δὲ²² ἀφῆς αὐτὰς ἐπίστασθαι πότερον ώς οὕτε χρήσιμα δυτα πρὸς τὸν βίον οὕτε ποιήσουσαι αὐτῶν οὐδέν, ἢ τούναντίον, ώς καὶ ἐπιμελησόμεναι τούτων καὶ ὠφεληθησόμεναι ἀπ' αὐτῶν; ποτέρως γὰρ ἀν μᾶλλον ἄνθρωποι σωφρονοῦεν, ἀργοῦντες, ἢ τῶν χρησίμων ἐπιμελούμενοι; ποτέρως δ' ἀν δικαιούτεροι εἰνεν, εἰ ἐργάζοντο, ἢ εἰ ἀργοῦντες βουλεύοντο περὶ τῶν ἐπιτηδείων; 9. ἀλλὰ καὶ νῦν²³ μέν, ώς ἐγῷμαι, οὕτε σὺ ἐκείνας φιλεῖς οὕτε ἐκεῖναι σέ· σὺ μὲν ἥγονύμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκεῖναι δὲ σὲ δρῶσαι ἀχθόμενον ἐφ' ἑαυτᾶς. 'Ἐκ δὲ τούτων κίνδυνος μείζω τε ἀπέχθειαν γίγνεσθαι²⁴ καὶ τὴν προγεγονύιαν χάριν μειοῦνθαι. 'Εὰν δὲ προστατήσῃς, ὅπως ἐνεργοὶ ὡσι, σὺ μὲν ἐκείνας φιλήσεις, δρῶν²⁵ ὠφελίμους σεαυτῷ οὕσας, ἐκεῖναι δὲ σὲ ἀγαπήσουσιν, αἰσθόμεναι χαίροντά σε αὐταῖς, τῶν δὲ προγεγονυιῶν εὐεργεσιῶν ἥδιον μεμνημένοι τὴν ἀπ' ἐκείνων²⁶ χάριν αὐξήσετε καὶ ἐκ τούτων φιλικώτερόν τε καὶ φίκειότερον ἀλλήλοις ἔξετε. 10. Εἰ μὲν τοίνυν αἰσχρόν τι ἐμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δὲ ἀ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα²⁷ γυναικὶ εἶναι ἐπίστανται

²² ἔμαθον δέ. The construction is πότερον δὲ ἔμαθον ταῦτα ἀφῆς ώς οὕτε δυτα χρήσιμα . . . οὕτε ώς (αὐταὶ) ποιήσουσαι, κ.τ.λ., where of course δυτα is the accusative agreeing with the object, and ποιήσουσαι the nominative agreeing with the subject, of ἔμαθον.

²³ ἀλλὰ καὶ νῦν “But over and above this (καὶ) in your present circumstances.”

²⁴ γίγνεσθαι. The infinitive depends on κίνδυνος. Cf. Xen. Anab. V. i. 6, κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι. A more usual construction is μή and the sub-

junctive or optative.

²⁵ δρῶν. The present participle, “while seeing;” αἰσθόμενας the aorist, “when they have noticed that you are pleased with them.”

²⁶ τὴν ἀπ' ἐκείνων. Sc. εὐεργεσιῶν. There is no opposition here between ἐκείνων and τούτων; for ἐκ τούτων only means “in consequence of this.” Below, for προαιρετέον ἦν without ἀν, see a note on I. iii. 3 under καλῶς ἔχειν.

²⁷ πρεπωδέστερα. “More suited for a woman (than anything else).”

ώς ἔοικε πάντες δὲ ἀ ἐπίστανται ῥᾶστά τε καὶ τάχιστα καὶ κάλλιστα καὶ ἡδιστα ἐργάζονται. Μὴ οὖν ὅκνει, ἔφη, ταῦτα εἰστρεψθαι αὐταῖς, ἢ σοί τε λυσιτελεῖ κάκείναις, καί, ως εἰκός, ἡδέως ὑπακούσονται. 11. Ἀλλά, νὴ τοὺς θεούς, ἔφη ὁ Ἀρίσταρχος, οὕτως μοι δοκεῖς καλῶς λέγειν, ὃ Σωκρατεῖς, ὥστε πρόσθεν μὲν οὐ προσιέμην δανείσασθαι, εἰδὼς, ὅτι ἀναλώσας ὅτι ἀν λάβω οὐχ ἔξω ἀποδούναι, νῦν δέ μοι δοκῶ³⁸ εἰς ἔργων ἀφορμὴν ὑπομένειν αὐτὸν ποιῆσαι.

12. Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη³⁹ δὲ ἔρια· καὶ ἐργαζόμεναι⁴⁰ μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνουν, ἵλαραὶ δὲ ἀντὶ σκυθρωπῶν ἡσαν· καὶ ἀντὶ ὑφορωμένων ἑαυτὰς⁴¹ ἡδέως ἀλλήλας ἔώρων· καὶ αἱ μὲν ώς κηδεμόνα ἐφίλουν⁴², ὁ δὲ ώς ὠφελίμους ἤγαπα. Τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην χαίρων διηγεῖτο ταῦτα τε καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἀργὸν ἐσθίειν. 13. Καὶ ὁ Σωκράτης ἔφη· Εἴτα οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῶα, τὴν δὲν πρὸς τὸν δεσπότην εἰπεῖν· Θαυμαστὸν ποιεῖς, δις ἡμῖν μὲν ταῖς καὶ ἔριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως, ὅτι ἀν μὴ

³⁸ νῦν δέ μοι δοκῶ. The construction is νῦν δέ μοι δοκεῖ ὑπομένειν ποιῆσαι αὐτὸν (sc. δανείσασθαι) εἰς ἀφορμὴν (as a groundwork, starting-point for).

³⁹ ἐωνήθη. The word is used passively, although ὠνέομαι is a deponent verb. Cf. Plato de Leg. 850 A, τὸ δὲ ὠνηθὲν ή πραθέν.

⁴⁰ ἐργαζόμεναι. The difference in the tenses is to be noticed: Aristarchus' kinswomen worked at breakfast, and dined after work was over.

⁴¹ ἀντὶ ὑφορωμένων ἑαυτᾶς. "Instead of (being) persons regarding each other with suspicion." For ἑαυτᾶς and ἀλλήλας

see II. vi. 20.

⁴² ἐφίλουν. Φιλεῖν and ἤγαπᾶν are no doubt used in their distinctive senses. The former implies a warm passionate love; the latter a kindly regard, the sentiment Aristarchus would naturally feel for his kinswomen. Hence the common use of ἤγαπᾶν in the sense of "to be content with any thing." Below, αἰτιῶνται might have been in the optative mood after διηγεῖτο, but the words run as though they were a direct relation of facts not depending on a verb of narration. Cf. Thucyd. iv. 12, ξγνω̄ς θτι οἱ Ἀθηναῖοι οὐδὲν ἐνδώσουσιν.

ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνί, ὃς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως οὐπερ αὐτὸς ἔχεις σίτου. 14. Τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· Ναὶ μὰ Δία⁴³. ἐγὼ γύρ εἰμι ὁ καὶ ὑμᾶς⁴⁴ αὐτὰς σώζων, ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι μήτε ὑπὸ λύκων ἀρπάζεσθαι, ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἀν νέμεσθαι δύναισθε, φοβούμεναι, μὴ ἀπόλησθε. Οὗτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι τὸν κύνα προτιμᾶσθαι. Καὶ σὺ οὖν ἐκείναις λέγε, ὅτι ἀντὶ κυνὸς εἰ φύλαξ καὶ ἐπιμελητής, καὶ διὰ σὲ οὐδὲ ὑφ' ἐνὸς ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.

CHAPTER VIII.

1. "Αλλον δέ ποτε ἀρχαῖον ἐταῖρον διὰ χρόνου ἴδων, Πόθεν, ἔφη· Εὔθηρε, φαίνη; 'Τὸ μὲν τὴν κατάλυσιν⁴⁵ τοῦ πολέμου, ἔφη, ὁ Σώκρατες, ἐκ τῆς ἀποδημίας, νυνὶ μέντοι⁴⁶ αὐτόθεν⁴⁷. ἐπειδὴ γὰρ ἀφηρέθημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττικῇ ὁ πατήρ μοι οὐδὲν

⁴³ Ναὶ μὰ Δία. "Yes by Jupiter (our master is right), for." This is not the reply to any question, or *νὴ Δία* would have been found, no doubt, as usual.

⁴⁴ καὶ ὑμᾶς. "Yourselves as well as your wool," &c. Below, in *μὴ ἀπόλησθε*, the subjunctive gives a less hypothetical view of the matter than *ἀπόλοισθε* would, and so puts the risk of perishing more vividly forward, as certain to occur if the sheep were left without the dog. Kühner quotes Anab. I. iii. 17, *δκνοίην ἀν μὴ ἡμᾶς καταδύσωρ*.

⁴⁵ τὴν κατάλυσιν. This refers to the end of the Peloponnesian

war, when the Spartans granted peace to the Athenians on condition of evacuating all the foreign possessions of the state, and confining themselves within the limits of their own territory.

⁴⁶ μέντοι. This corresponds to *ὑπὸ μὲν, κ.τ.λ.* *Αὐτόθεν* is "from the city." Cf. Plato de Rep. 567 E, *τοὺς δὲ αὐτόθεν*, opposed to *τοὺς ξενικούς*. For the case of *ἔχοντα* see I. i. 9.

⁴⁷ αὐτόθεν. The meaning is not the same as above. Here it is "at once," "from this very moment." Cf. Plato, Symp. 213 A, *ἄλλα μοι λέγετε αὐτόθεν*.

κατέλιπτεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἔργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι· δοκεῖ δέ μοι τοῦτο κρείττον εἶναι ἢ δέεσθαι τινος ἀνθρώπων, ἄλλως τε καὶ μηδὲν ἔχοντα ἐφ' ὅτῳ ἀν δανειζοίμην. 2. Καὶ πόσον χρόνον οἴει σου, ἔφη, τὸ σῶμα ~~ἴκαμὸν~~ εἶναι μισθοῦ τὰ ἐπιτήδεια ἔργαζεσθαι; Μὰ τὸν Δί', ἔφη, οὐ πολὺν χρόνον. Καὶ μήν, ἔφη, ὅταν γε πρεσβύτερος γένηται, δῆλον, ὅτι δαπάνης μὲν δεήσῃ, μισθὸν δὲ οὐδεὶς σου θελήσει τῶν τοῦ σώματος ἔργων διδόναι. 3. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν, ἔφη, κρείττον ἐστιν αὐτόθεν τοῖς τοιούτοις τῶν ἔργων ἐπιτίθεσθαι, ἀ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσελθόντα τῷ τῶν πλείονα χρήματα κεκτημένων, τῷ δεομένῳ⁴⁸ τοῦ συνεπιμελησομένου, ἔργων τε ἐπιστατοῦντα καὶ συγκομίζοντα καρποὺς καὶ συμφυλάττοντα τὴν οὐσίαν ὀφελοῦντα ἀντωφελεῖσθαι. 4. Χαλεπῶς ἂν, ἔφη, ἐγώ, ὡΣώκρατες, δουλείαν ὑπομείναιμι. Καὶ μήν οἴ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι οὐ δουλοπρεπέστεροι ἔνεκα τούτου, ἀλλ' ἐλευθεριώτεροι νομίζονται. 5. "Ολως μήν, ἔφη, ὡΣώκρατες, τὸ ὑπαίτιον εἶναι τινι οὐ πάνυ προσίεμαι. Καὶ μήν, ἔφη, Εὔθηρε, οὐ πάνυ γε ῥάδιον ἐστιν εὑρεῖν ἔργον, ἐφ' ὃ οὐκ ἂν τις αἰτίαν ἔχοι· χαλεπὸν γὰρ οὗτω τι ποιῆσαι, ὥστε μηδὲν ἀμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῆ περιτυχεῖν, ἐπεὶ καὶ οἱς νῦν ἔργαζεσθαι⁴⁹ φήσι, θαυμάζω εἰ ῥάδιον ἐστιν ἀνέγκλητον διαγίνεσθαι. 6. Χρὴ οὖν πειρᾶσθαι τούς τε φιλαιτίους φεύγειν καὶ τοὺς εὐγνώμονας διώκειν καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι ποιεῖν ὑπομένειν,

⁴⁸ τῷ δεομένῳ. "Who wants some one to help him in looking after his property." Cf. II. ii. 4, τούτου γε τῶν ἀπολυτότων μεσταί· ἐν αἱ ὁδοῖ.

⁴⁹ οἱς νῦν ἔργαζεσθαι. "Blameless in those matters at which you say you work." Below, τούτων, the plural, follows the singular ~~ὅτι~~.

ὅσα δὲ μὴ δύνασαι φυλάττεσθαι, δοτι δ' ἀν πράττης,
τούτων ὡς κάλλιστα καὶ προθυμότατα ἐπιμελεῖσθαι·
οὗτῳ γὰρ ἥκιστα μέν σε οἶμαι ἐν αἰτίᾳ εἶναι, μάλιστα
δὲ τῇ ἀπορίᾳ βοήθειαν εύρειν, ἥποτα δὲ καὶ ἀκινδυνό-
τατα ζῆν καὶ εἰς τὸ γῆρας διαρκέστατα.

CHAPTER IX.

1. Οἶδα δέ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα, ὡς
χαλεπὸν ὁ βίος ⁵⁰ Ἀθήνησιν εἴη ἀνδρὶ βουλομένῳ τὰ
ἔαυτοῦ πράττειν. Νῦν γάρ, ἔφη, ἐμέ τινες εἰς δίκας
ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νομί-
ζουσιν ἥδιον ἄν με ἀργύριον τελέσαι ἢ πράγματα ἔχειν.
Καὶ ὁ Σωκράτης. 2. Εἰπέ μοι, ἔφη, ὁ Κρίτων, κύνας
δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων
ἀπερύκωσι; Καὶ μάλα, ἔφη μᾶλλον γάρ μοι λυσι-
τελεῖ τρέφειν ἢ μή. Οὐκ ἀν οὖν θρέψαις καὶ ἄνδρα,
ὅστις ἐθέλοι τε καὶ δύναιτο σου ἀπερύκειν τοὺς ἐπι-
χειροῦντας ἀδικεῖν σε; Ἡδέως γ' ἄν, ἔφη, εἰ μὴ φοβού-
μην, ὅπως μὴ ⁵¹ ἐπ' αὐτόν με τράποιτο. 3. Τί δ';
ἔφη, οὐχ ὁρᾶς, ὅτι πολλῷ ἥδιον ἔστι χαριζόμενον οὕτω
σοι ἀνδρὶ ⁵² ἢ ἀπεχθόμενον ὠφελεῖσθαι; εὐ ἵσθι, ὅτι
εἰσὶν ἐνθάδε τῶν τοιούτων ⁵³ ἀνδρῶν οἱ πάνυ ἀν φιλο-
τιμηθεῖεν φίλῳ σοι χρῆσθαι.

4. Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάνυ

⁵⁰ χαλεπὸν ὁ βίος. Cf. II. iii. 1. mon attraction, for *οἷος εἰ σύ*. Cf. Plato, Symp. 220 B, καὶ ποτε δύτος πάγου οἷον δειπνοτάτου. This is very similar to the attraction usual with ἀστερ. Cf. also IV. viii. 2, *οἷον ὑγίειαν ἢ βάρην*.

⁵¹ φοβούμην, ὅπως μή. This is a less common construction than *μή* alone. Cf. Demosth. Philip. iii. p. 180, δέδοικα ὅπεις μὴ πάντα δῆμα τοιεῖν ἥμιν ἀνάγκη γένηται.

⁵² οἴφ σοι ἀνδρί. This is a com-

mon attraction, for *οἷος εἰ σύ*. Cf. Plato, Symp. 220 B, καὶ ποτε δύτος πάγου οἷον δειπνοτάτου. This is very similar to the attraction usual with ἀστερ. Cf. also IV. viii. 2, *οἷον ὑγίειαν ἢ βάρην*. The genitive depends on *οἱ*.

μὲν ἵκανὸν εἰπεῖν τε καὶ πρᾶξαι, πένητα δέ οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν, ἀλλά, φιλόχρηστός τε καὶ εὐφυέστερος ὡν⁵⁴ ἀπὸ τῶν συκοφαντῶν λαμβάνειν. Τούτῳ οὖν ὁ Κρίτων, ὅπότε συγκομίζοι ἢ σῆτον ἡ ἔλαιον ἢ οἴνον ἢ ἔρια ἢ ἄλλο τι τῶν ἐν ἀγρῷ γυμνομένων χρησίμων πρὸς τὸν βίον, ἀφελὼν ἔδωκε⁵⁵, καὶ ὅπότε θύοι, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο.

5. Νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφήν οἱ τὸν Κρίτωνος οἰκου μάλα περιεῖπεν αὐτὸν καὶ εὐθὺς τῶν συκοφαντούντων τὸν Κρίτωνα ἀνευρήκει⁵⁶ πολλὰ μὲν ἀδικήματα, πολλοὺς δὲ ἔχθρούς, καὶ προσεκαλέσατο εἰς δίκην δημοσίαν⁵⁷, ἐν ἣ αὐτὸν ἔδει κριθῆναι, ὅτι δεῖ παθεῖν ἢ ἀποτίσαι. 6. Ο δέ, συνειδὼς αὐτῷ πολλὰ καὶ πονηρά, πάντ' ἐποίει, ὥστε ἀπαλλαγῆναι τοῦ Ἀρχέδημου. Ο δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἔως τὸν τε Κρίτωνα ἀφῆκε καὶ αὐτῷ⁵⁸ χρήματα ἔδωκεν. 7. Ἐπεὶ δὲ τοῦτο τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέδημος διεπράξατο, ἥδη τότε, ὥσπερ, ὅταν νομεὺς ἀγαθὸν κύνα

⁵⁴ εὐφυέστερος ἄν. “Unusually well fitted to get money out of the informers.” Archedēmus turned the tables on these people, and instead of letting Crito be attacked, he attacked *them*. The comparative is often used in this sense, of possessing a certain quality more than most persons. It also has the sense of “more than is right.” Cf. Thucyd. viii. 84, ὁ δὲ αὐθαδέστερὸν τέ τι ἀπεκρίνατο, “in too self-willed a manner.”

⁵⁵ ἔδωκε. Kühner inserts ἄν in the text, because, he says, that after διάτε, δτε, κ.τ.λ., the imperfect is used with or without ἄν to express what generally happens, but the aorist requires ἄν. So Anab. II. iii. 11, εἴ τις αὐτῷ δοκοίη, ἔπαισεν ἄν. But I have

not followed his reading, because I am not absolutely certain that the aorist is never used without ἄν.

⁵⁶ ἀνευρήκει. The pluperfect seems used to express the quickness of Archedēmus’ discovery: “he in a moment discovered;” a moment had barely passed and he had found out what he did find. Sauppe compares Cyrop. I. iv. 5, ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρίᾳ ἀνηλώκει.

⁵⁷ δίκην δημοσίαν. That is, γραφήν, a criminal prosecution (not a private action), where the penalty would be bodily punishment (*παθεῖν*) or a fine paid (*ἀποτίσαι*). Below, the reason of the difference in the tenses in ἀπαλλαγῆναι and ἀπηλλάττετο is obvious.

⁵⁸ αὐτῷ. Sc. to Archedēmus.

ἔχη, καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ τὰς ἀγέλας ἴστάναι, ἵνα τοῦ κυνὸς ἀπολαύωσιν, οὗτω καὶ Κρίτωνος πολλοὶ τῶν φίλων ἐδέοντο καὶ σφίσι παρέχειν φύλακα τὸν Ἀρχέδημον. 8. Ὁ δὲ Ἀρχέδημος τῷ Κρίτωνι ἡδέως ἔχαρίζετο, καὶ οὐχ ὅτι⁵⁹ μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ εἰ δέ τις αὐτῷ τούτων, οὓς ἀπήχθετο, ὀνειδίζοι, ώς ὑπὸ Κρίτωνος ὠφελούμενος κολακεύοι αὐτόν Πότερον οὖν, ἔφη ὁ Ἀρχέδημος, αἰσχρόν ἐστιν εὐεργετούμενον ὑπὸ χρηστῶν ἀνθρώπων καὶ ἀντευεργετοῦντα τοὺς μὲν τοιούτους φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς διαφέρεσθαι, ἢ τοὺς μὲν καλοῦς κάγαθοὺς ἀδικεῖν πειρώμενον ἔχθροὺς ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα πειρᾶσθαι φίλους ποιεῖσθαι καὶ χρῆσθαι τούτοις ἀντ' ἔκείνων; ἐκ δὲ τούτου εἰς τε τῶν Κρίτωνος φίλων Ἀρχέδημος ἦν καὶ ὑπὸ τῶν ἄλλων Κρίτωνος φίλων ἐτιμάτο.

CHAPTER X.

1. Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἔταιρῳ ὅντι τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὁ Διοδώρε, ἂν τίς σοι⁶⁰ τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελῆ, ὅπως ἀνακομίσῃ; 2. Καὶ ἄλλους γε νὴ Δί, ἔφη, παρακαλῶ, σῶστρα τούτοις ἀνακηρύσσων. Τί γάρ; ἔφη, ἐάν τίς σοι κάμη τῶν οἰκετῶν, τούτου ἐπιμελῆ καὶ παρακαλεῖς ἰατρούς, ὅμως μὴ ἀποθάνῃ; Σφόδρα γ', ἔφη. Εἰ δέ τίς σοι τῶν γυνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερες ὥν, κινδυνεύει δι' ἔνδειαν ἀπολέσθαι, οὐκ οἵεις σοι ἄξιον

⁵⁹ οὐχ δτι. Cf. I. vi. 11. The full sentence here would be οὐ that any one runs away." The λέγω δτι μόνος, κ.τ.λ. Cf. Plato, Lys. 219 E, οὐχ δτι πολλάκις λέγομεν, ἀλλά, κ.τ.λ.

⁶⁰ ἂν τίς σοι. "If you find dative is that of the indirect object, or general relationship.

είναι ἐπιμεληθῆναι, δπως διασωθῆ; 3. καὶ μὴν ⁶¹ οἰσθά γε, δτι οὐκ ἀγνώμων ἔστιν Ἐρμογένης, αἰσχύνοιτο δ' ἄν, ει ὡφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοίη σε· καίτοι τὸ ὑπηρέτην ἔκόντα τε καὶ εὔνουν καὶ παράμονον καὶ τὸ κελευόμενον ἵκανὸν ποιεῖν ἔχειν καὶ μὴ μόνον τὸ κελευόμενον ἵκανὸν ὅντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ χρήσιμον εἶναι καὶ προνοεῖν καὶ προβουλεύεσθαι πολλῶν οἰκετῶν οἷμαι ἀντάξιον εἶναι. 4. Οἱ μέντοι ἀγαθοὶ οἰκονόμοι, δταν τὸ πολλοῦ ἄξιον μικροῦ ἔξῃ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι· νῦν δὲ διὰ τὰ πράγματα ⁶² εὑωνοτάτους ἔστι φίλους ἀγαθοὺς κτήσασθαι. 5. Καὶ ὁ Διόδωρος· Ἀλλὰ καλῶς γε, ἔφη, λέγεις, ω Σώκρατες, καὶ κέλευσον ἐλθεῖν ὡς ἐμὲ τὸν Ἐρμογένην. Μὰ Δλ', ἔφη, οὐκ ἔγωγε νομίζω γὰρ οὕτε σοὶ κάλλιον εἶναι τὸ καλέσαι ἐκεῖνον τοῦ αὐτὸν ἐλθεῖν ⁶³ πρὸς ἐκεῖνον, οὕτε ἐκείνῳ μείζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοὶ. 6. Οὕτω δὴ ὁ Διόδωρος ὤχετο πρὸς τὸν Ἐρμογένην καὶ οὐ πολὺ τελέσας ἐκτήσατο φίλουν, δς ἔργον εἶχε σκοπεῖν, δτι ἀν ἢ λέγων ἢ πράττων ὡφελοίη τε καὶ εὐφραίνοι Διόδωρον.

⁶¹ καὶ μήν. “And certainly;” not, I think, “and yet.”

⁶² διὰ τὰ πράγματα. “Owing to the present state of affairs,” under the Thirty Tyrants, I suppose, when there was great social distress, and it was easy therefore to secure friends at small outlay, by helping them.

⁶³ τοῦ αὐτὸν ἐλθεῖν. “Than your going yourself.” Of course αὐτὸς could not be used, because the whole clause depends on νομίζω. Below, ἔργον εἰχεν is “made it his own business.” Breitenbach quotes Agesil. xi. 12, ἔργον εἰχεν ἀμαυροῦν τὰ τῶν πολεμίων.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΤΜΑΤΑ.

BOOK III.

CHAPTER I.

1. "Οτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς
ῶν ὀρέγοιντο⁶⁴ ποιῶν ὡφέλει, νῦν τοῦτο διηγήσομαι·
ἀκούσας γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἥκειν
ἐπαγγελλόμενον στρατηγεῖν διδάξειν, ἔλεξε πρός τινα
τῶν ξυνόντων, δν ἥσθάνετο βουλόμενον τῆς τιμῆς
ταύτης ἐν τῇ πόλει τυγχάνειν. 2. Αἰσχρὸν μέντοι, ω
νεανίᾳ, τὸν βουλόμενον ἐν τῇ πόλει στρατηγεῖν, ἔξὸν
τοῦτο μαθεῖν, ἀμελῆσαι αὐτοῦ, καὶ δικαίως ἀν οὗτος
ὑπὸ τῆς πόλεως ζημιοῖτο πολὺ μᾶλλον, ή εἴ τις ἀνδρι-
άντας ἐργολαβοίη μὴ μεμαθηκὼς ἀνδριαντοποιεῖν. 3.
Ολης γὰρ τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις
ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τά τε ἀγαθὰ
κατορθοῦντος αὐτοῦ καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς
γίγνεσθαι· πῶς οὖν οὐκ ἀν δικαίως ὁ τοῦ μὲν μανθάνειν
τοῦτο ἀμελῶν, τοῦ δὲ αἱρεθῆναι ἐπιμελόμενος ζημιοῖτο;
Τοιαῦτα μὲν δὴ λέγων ἐπεισεν αὐτὸν ἐλθόντα μανθά-
νειν. 4. Ἐπεὶ δὲ μεμαθηκὼς ἥκε, προσέπαιξεν⁶⁵ αὐτῷ

⁶⁴ ὅν δρέγοιντο. An optative of indefinite frequency. Below, also, *χρὸν μέντοι* is “assuredly it is disgraceful.”

⁶⁵ προσέπαιξεν. If the imper-

fect be right here, it implies that Socrates repeated his joke, as a man is inclined to do when he thinks he has a good one.

λέγων· Οὐ δοκεῖ ὑμῖν, ὡς ἄνδρες, ὥσπερ "Ομῆρος τὸν Ἀγαμέμνονα γεραρὸν"⁶⁶ ἔφη εἶναι, καὶ οὕτω ὅδε στρατηγὲν μαθὼν γεραρώτερος φαίνεσθαι; καὶ γὰρ ὥσπερ ὁ κιθαρίζειν μαθὼν, καὶ ἐὰν μὴ κιθαρίζῃ, κιθαριστής ἐστι, καὶ ὁ μαθὼν ἴασθαι, κὰν μὴ ἰατρεύῃ, ὅμως ἰατρός ἐστιν, οὕτω καὶ ὅδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὢν, κὰν μηδεὶς αὐτὸν ἔληται· ὁ δὲ μὴ ἐπιστάμενος οὕτε στρατηγὸς οὕτε ἰατρός ἐστιν, οὐδὲ ἐὰν ὑπὸ πάντων ἀνθρώπων αἱρεθῇ. 5. Ἄταρ, ἔφη, ἵνα καὶ, ἐὰν ἡμῶν⁶⁷ τις ταξιαρχῆ ἢ λοχαγῆ σοι, ἐπιστημονέστεροι τῶν πολεμικῶν ὡμεν, λέξον ἡμῖν, πόθεν ἥρξατό σε διδάσκειν τὴν στρατηγίαν. Καὶ ὅς· Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ ἐτελεύτα τὰ γὰρ τακτικὰ ἐμέ γε καὶ ἄλλο οὐδὲν ἐδίδαξεν. 6. Ἄλλὰ μήν, ἔφη ὁ Σωκράτης, τοῦτο γε πολλοστὸν μέρος ἐστὶ στρατηγίας· καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις καὶ μηχανικὸν καὶ ἐργαστικὸν καὶ ἐπιμελῆ καὶ καρτερικὸν καὶ ἀγχίονυ καὶ φιλόφρονά τε καὶ ὡμόν, καὶ ἀπλοῦν τε καὶ ἐπίβουλον, καὶ φυλακτικὸν τε καὶ κλέπτην, καὶ προετικὸν καὶ ἄρπαγα, καὶ φιλόδωρὸν καὶ πλεονέκτην, καὶ ἀσφαλῆ καὶ ἐπιθετικόν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστήμῃ δεῖ τὸν εὑ στρατηγῆσοντα ἔχειν. 7. Καλὸν δὲ καὶ τὸ τακτικὸν εἶναι πολὺ γὰρ διαφέρει στράτευμα τεταγμένον ἀτάκτου ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρριμμένα⁶⁸ οὐδὲν χρήσιμά ἐστιν, ἐπειδὰν

⁶⁶ γεραρόν. Cf. Iliad iii. 170. Below, in καὶ γάρ, καὶ seems to belong to δ κιθαρίζειν μαθὼν in the sense of "both;" as also in § 6. Kühner notices that the aorist μαθὼν refers to the simple act of having once learnt; whereas the perfect μεμαθηκάς above implies the having learnt, and retaining

the knowledge.

⁶⁷ ἵνα καὶ, ἐὰν ἡμῶν. "In order that beyond your being the more skilful (καὶ) we may be," &c., so that the sense is the same as if the words had been ἵνα καὶ ἡμεῖς ἔστε, κ.τ.λ. Below, ἐμέ γε is "me at least," whatever he taught others.

⁶⁸ ἐρριμμένα. Although the

δὲ ταχθῆ κάτω μὲν καὶ ἐπιπολῆς τὰ μήτε σηπόμενα μήτε τηκόμενα, οἵ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἱ τε πλίνθοι καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθεται τότε γίγνεται πολλοῦ ἄξιον κτῆμα οἰκία. 8. Ἀλλὰ πάνυ, ἔφη ὁ νεανίσκος, ὅμοιον, ὡς Σάκρατες, εἴρηκας· καὶ γὰρ ἐν τῷ πολέμῳ τούς τε πρώτους αρίστους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν δὲ μέσῳ τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν⁶⁹ ἀγωνταί, ὑπὸ δὲ αὐτῶν ὠθῶνται. 9. Εἰ μὲν τοίνυν⁷⁰, ἔφη, καὶ διαγυγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν εἰ δὲ μή, τί σοι ὄφελος ὡν ἔμαθες; οὐδὲ γὰρ εἴ σε ἀργύριον ἐκέλευσε πρώτου μὲν καὶ τελευταίου τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χείριστον, μὴ διδάξας διαγυγνώσκειν τὸ τε καλὸν καὶ τὸ κίβδηλον, οὐδὲν ἂν σοι ὄφελος ἦν. Ἀλλὰ μὰ Δί, ἔφη, οὐκ ἐδίδαξεν ὥστε αὐτοὺς ἀν ἡμᾶς δέοι τούς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. 10. Τί οὖν οὐ σκοποῦμεν, ἔφη, πῶς ἀν αὐτῶν μὴ διαμαρτάνοιμεν; Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη, εἰ μὲν ἀργύριον δέοι ἀρπάζειν, τοὺς φιλαργυρωτάτους πρώτους καθιστάντες ὄρθως ἀν τάττοιμεν; Ἐμοιγε δοκεῖ. Τί δὲ τοὺς κινδυνεύειν μέλλοντας⁷¹; ἀρά τοὺς φιλοτιμοτάτους προτακτέον; Οὗτοι γοῦν εἰσιν, ἔφη, οἱ

neuter, as the grammarians say, is the least worthy gender, yet it is often used, as here, for the adjective or participle, when the substantives are of different genders. Herodotus has ἀνχένα καὶ τὴν κεφυλὴν κεχρυσωμένα φάνει. For συνιθέται, which agrees with the last of the subjects (τὰ ξύλα), cf. Demosth. p. 218, ἡ ἐμὴ συνέχεια καὶ πλάνοι καὶ ταλαιπωρίαι καὶ τὰ πολλὰ ψηφίσματα τί ἀπειργάσατο;

⁶⁹ ὑπὸ μὲν τῶν. For the position of the article cf. Plato, Phaedr. 263 B, ἐν μὲν ἄρα τοῖς συμφωνοῦ-

μεν, ἐν δὲ τοῖς οὐ.

⁷⁰ Εἰ μὲν τοίνυν. The sentence is not completed, and εἴ ἔχει or the like must be added. Cf. Anab. VII. i. 31, ἦν μὲν δυνάμεθα παρ' ὑμῶν ἀγαθόν τι εὑρίσκεσθαι, εἴ δὲ μή, κ.τ.λ. Also St. Luke's Gospel xiii. 9.

⁷¹ τοὺς κινδυνεύειν μέλλοντας. Sc. φήσομεν ποιῆσαι δεῖν or something of the kind. Or perhaps λέγεις in the sense of "say about," as in Plato, Apol. 9 A, φάνεται τοῦτο οὐ λέγειν τὸν Σωκράτη, where see Stallbaum's note.

ἔνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες οὐ τοίνυν οὗτοί γε ἄδηλοι, ἀλλ' ἐπιφανεῖς πανταχοῦ ὅντες εὐαίρετοι ἀν εἰεν. 11. Ἀτάρ, ἔφη, πότερά σε τάττειν μόνον ἐδίδαξεν ἦ καὶ ὅποι καὶ ὅπως⁷² χρηστέον ἐκάστῳ τῶν ταγμάτων; Οὐ πάνυ, ἔφη. Καὶ μὴν πολλά γ' ἔστι, πρὸς ἣ⁷³ οὔτε τάττειν οὔτε ἄγειν ὡσαύτως προσήκει. Ἀλλὰ μὰ Δί', ἔφη, οὐ διεσαφήνιζε ταῦτα. Νὴ Δί', ἔφη, πάλιν τοίνυν ἐλθὼν ἐπανερώτα· ἦν γὰρ ἐπίστηται καὶ μὴ ἀναιδῆς ἦ, αἰσχυνεῖται ἀργύριον εἰληφώς ἐνδεῖσε σε ἀποπέμψασθαι.

CHAPTER II.

1. Ἐντυχὼν δέ πατε στρατηγεῖν ἥρημένῳ τῷ Τοῦ ἔνεκεν, ἔφη, "Ομηρον οἵει τὸν Ἀγαμέμνονα προσαγορεῦσαι ποιμένα λαῶν; ἀρά γε ὅτι"⁷⁴, ὥσπερ τὸν ποιμένα ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε ἔσονται αἱ ὕεις καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ οὐ ἔνεκα τρέφονται, τοῦτο ἔσται, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶοί τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσι, καί, οὐ ἔνεκα στρατεύονται, τοῦτο ἔσται; στρατεύονται δέ, ἵνα κρατοῦντες τῶν πολεμίων εὐδαιμονέστεροι ὁσιν. 2. ἦ τί δήποτε οὕτως ἐπήνεσε τὸν Ἀγαμέμνονα εἰπών,

"Αμφότερον"⁷⁵, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής; ἀρά γε ὅτι αἰχμητής τε κρατερὸς ἀν εἴη, οὐκ εἰ

⁷² δποι καὶ δπως. "For what purpose and in what manner." There is a reading δπη, "in what way," which may be the true reading, for δπη καὶ δπως are often joined. Cf. Plato de Leg. 899 A, and Phædo 100 D.

⁷³ πρὸς ἣ. "And yet there are at least several cases with reference to which it is not fitting in

an unvarying manner," &c.

⁷⁴ δρδ γε δπι. "Is it (not) this at all events, that," &c. There might possibly be other reasons, but at all events (γε) one reason was that subjoined.

⁷⁵ Ἀμφότερον. Iliad iii. 179. In the next words, after δρδ γε supply ἐπήνεσεν.

μόνος αὐτὸς εὐ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ⁷⁶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη; καὶ βασιλεὺς ἀγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεστήκοι, ἀλλ' εἰ καὶ, ὃν βασιλεύοι, τούτοις εὐδαιμονίας αἴτιος εἴη; 3. καὶ γὰρ βασιλεὺς αἱρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δὶ' αὐτὸν εὐ πράττωσι· καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς ὡς βέλτιστος ἥ· καὶ στρατηγοὺς αἱροῦνται τούτου ἔνεκα, ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ὀστε. 4. Δεῖ οὖν τὸν στρατηγοῦντα τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτὸν στρατηγόν καὶ γὰρ οὔτε κάλλιον τούτου ἄλλο ράδιον εὑρεῖν οὔτε αἰσχιον τοῦ ἐναντίου. Καὶ οὕτως ἐπισκοπῶν, τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετή, τὰ μὲν ἄλλα περιήρει, κατέλειπε δὲ τὸ εὐδαιμονας ποιεῖν ὃν ἀν ἡγῆται.

CHAPTER III.

1. Καὶ ἵππαρχεῖν δέ τινι ἡρημένῳ οἰδά ποτε αὐτὸν τοιάδε διαλεχθέντα· Ἐχοις ἄν, ἔφη, ὡ νεανίᾳ, εἰπεῖν ἥμιν, ὅτου ἔνεκα ἐπεθύμησας ἵππαρχεῖν; οὐ γὰρ δὴ τοῦ πρώτος τῶν ἵππέων ἐλαύνειν καὶ γὰρ⁷⁷ οἱ ἵπποτοξόται τούτου γε ἀξιοῦνται, προελαύνουσι γοῦν καὶ τῶν ἵππάρχων. Ἀληθῆ λέγεις, ἔφη. Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθῆναι γε, ἐπεὶ καὶ οἱ μανόμενοι γε ὑπὸ πάντων γυγνώσκονται. 2. Ἀληθές, ἔφη, καὶ τοῦτο λέγεις. Ἀλλ' ἀρα ὅτι τὸ ἵππικὸν οἵει τῇ πόλει βέλτιον ἀν⁷⁸ ποιήσας παραδοῦναι,

⁷⁶ εἰ καὶ. Here *καὶ* is “also,” and is to be joined with *παντὶ*, not with *εἰ*, in the usual sense of “although.”

⁷⁷ καὶ γὰρ. The *καὶ* seems to qualify οἱ ἵπποτοξόται, “for even the mounted archers.”

⁷⁸ βέλτιον ἀν. The *ἀν* is to be joined with *παραδοῦναι*. Perhaps *βέλτιον* is to be taken first with the verb, and repeated with the participle, *παραδοῦναι* ἀν τὸ ἵππικὸν *βέλτιον* ποιήσας αὐτὸν *βέλτιον*.

καὶ, εἴ τις χρεία γίγνοιτο ἵππέων, τούτων ἡγούμενος ἀγαθοῦ τινος αἴτιος γενέσθαι τῇ πόλει; Καὶ μάλα, ἔφη. Καὶ ἔστι γε, νὴ Δῖ, ἔφη ὁ Σωκράτης, καλόν, ἐὰν δύνῃ ταῦτα ποιῆσαι. ‘Η δὲ ἀρχή που⁷⁹, ἐφ’ ἦς ἥρησαι, ἵππων τε καὶ ἀμβατῶν ἔστιν; “Εστι γάρ οὖν, ἔφη. 3. ‘Ιθι δὴ λέξον ἡμῖν πρώτον τοῦτο, ὅπως διανοῇ τοὺς ἵππους βελτίους ποιῆσαι; καὶ ὅς· ’Αλλὰ τοῦτο μέν⁸⁰, ἔφη, οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἴδιᾳ ἔκαστον δεῖν τοῦ ἑαυτοῦ ἵππου ἐπιμελεῖσθαι. 4. ’Εὰν οὖν, ἔφη ὁ Σωκράτης, παρέχωνταί σοι⁸¹ τοὺς ἵππους οἱ μὲν οὗτως κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὗτως ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὗτως ἀναγώγους, ὥστε μὴ μένειν ὅπου ἀν σὺ τάξῃς, οἱ δὲ οὗτως λακτιστάς, ὥστε μηδὲ τάξαι δυνατὸν εἶναι, τί σοι τοῦ ἵππικου ὄφελος ἔσται; ἢ πῶς δυνήσῃ τοιούτων ἡγούμενος ἀγαθὸν τι ποιῆσαι τὴν πόλιν; καὶ ὅς· ’Αλλὰ καλῶς τε λέγεις, ἔφη, καὶ πειράσομαι τῶν ἵππων εἰς τὸ δυνατὸν ἐπιμελεῖσθαι. 5. Τί δέ; τοὺς ἵππέας οὐκ ἐπιχειρήσεις, ἔφη, βελτίονας ποιῆσαι; “Ἐγωγ”, ἔφη. Οὐκοῦν πρώτον μὲν⁸² ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς; Δεῖ γοῦν, ἔφη· καὶ γάρ, εἴ τις αὐτῶν καταπέσοι, μᾶλλον ἀν οὗτω σώζοιτο. 6. Τί γάρ; ἐάν που κινδυνεύειν δέη, πότερον ἐπαγαγεῖν

⁷⁹ ‘Η δὲ ἀρχή που. “And the office, no doubt” (or, “I may assume”). Cf. Thucyd. vii. 68, λεγόμενόν που θείστον εἶναι, “what is said if I mistake not,” &c.

⁸⁰ τοῦτο μέν. The order is τοῦτο μὲν τὸ ἔργον οὐκ οἶμαι ἐμὸν εἶναι, for from the position of ἐμὸν it must be the predicate. There is nothing to answer to τοῦτο μέν, as the words take another turn; but the sentence to be mentally supplied is τὸ δὲ τοὺς ἵππέας βελτίονας ποιῆσαι.

⁸¹ παρέχωνταί σοι. The subject of the verb, I believe, is *οἱ ιππεῖς*, “if the troopers bring you their horses.” I do not think there is any reference here to the burden imposed on the wealthier citizens of supplying horses for the cavalry at their own expense.

⁸² πρώτον μέν. See note above on τοῦτο μέν. Below, in καὶ γάρ, the καὶ gives emphasis to γάρ, “for assuredly.” See note on II. i. 3.

τοὺς πολεμίους ἐπὶ τὴν ἄμμον⁸³ κελεύσεις, ἔνθαπερ εἰώθατε ἵππεύειν, ἡ πειράσῃ τὰς μελέτας⁸⁴ ἐν τοιούτοις ποιεῖσθαι χωρίους, ἐν οἷοισπερ οἱ πολέμιοι γίγνονται; Βέλτιον γοῦν, ἔφη. 7. Τί γάρ; τοῦ βάλλειν ὡς πλείστους⁸⁵ ἀπὸ τῶν ἵππων ἐπιμέλειαν τινα ποιήσῃ; Βέλτιον γοῦν, ἔφη, καὶ τοῦτο. Θίγειν δὲ τὰς ψυχὰς τῶν ἵππέων καὶ ἔξοργίζειν πρὸς τοὺς πολεμίους, εἴπερ ἀλκιμωτέρους ποιεῖν⁸⁶ διανεύόησαι; Εἰ δὲ μή, ἀλλὰ νῦν γε πειράσομαι, ἔφη. 8. "Οπως δέ σοι πείθωνται οἱ ἵππεῖς, πεφρόντικάς τι; ἄνευ γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἵππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὅφελος. Ἀληθῆ λέγεις, ἔφη· ἀλλὰ πῶς ἂν τις μάλιστα, ὡς Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο; 9. Ἐκεῖνο μὲν δῆπου οἰσθα, ὅτι ἐν παντὶ πράγματι οἱ ἀνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἀν ἥγωνται βελτίστους εἶναι καὶ γὰρ ἐν νόσῳ, δὺν ἀν ἥγωνται ιατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται, καὶ ἐν πλοίῳ οἱ πλέοντες, δὺν ἀν κυβερνητικώτατον, καὶ ἐν γεωργίᾳ, δὺν ἀν γεωργικώτατον. Καὶ μάλα, ἔφη. Οὐκοῦν εἰκός, ἔφη, καὶ ἐν ἵππικῇ, δὺς ἀν μάλιστα εἰδὼς φαίνηται ἀ δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι. 10. Ἐὰν οὖν, ἔφη, ἐγώ, ὡς Σώκρατες, βέλτιστος ὡν αὐτῶν δῆλος ὡς, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί; Ἐάν γε πρὸς τούτῳ, ἔφη,

⁸³ ἐπὶ τὴν ἄμμον. The sand of the exercise-ground.

⁸⁴ τὰς μελέτας. "To go through their practice;" the practice usual in the case of cavalry, and hence the article. Cf. Anab. I. viii. 3, ἀναβὰς ἐπὶ τὸν Ἰππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβεν, "he took the usual javelins into his hand."

⁸⁵ βάλλειν ὡς πλείστους. "That as many as possible may be able to shoot from their horses." The

commentators quote a parallel remark from one of Xenophon's treatises, Hipparch. i. 6, δεῖ αὐτοκτεῖσθαι δικαίως ἀκοντιοῦσί τε ὡς πλείστοι ἀπὸ τῶν ἵππων.

⁸⁶ ποιεῖν. With this infinitive διανεύόησαι must be repeated, so that all the verbs, θίγειν, ἔξοργίζειν, and ποιεῖν, are governed by it. Below, in ἐκεῖνο μέν, there is another instance of μέν with no δέ to correspond.

διδάξῃς αὐτούς, ώς τὸ πείθεσθαι σοι κάλλιον τε καὶ σωτηριώτερον αὐτοῖς ἔσται. Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολὺ νὴ Δι', ἔφη, ράον, ή εἴ σοι δέοι⁸⁷ διδάσκειν, ώς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἔστι. 11. Λέγεις, ἔφη, σὺ τὸν ὑππαρχον πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ' φῶν, ἔφη, χρῆμαι σιωπῇ ὑππαρχεῖν; ή οὐκ ἐντεθύμησαι, δτε, δσα τε νόμῳ⁸⁸ μεμαθήκαμεν κάλλιστα δητα, δι' ὃν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν, καὶ εἴ τι ἄλλο καλὸν μανθάνει τις μάθημα, διὰ λόγου μανθάνει; καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται, καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπιστάμενοι κάλλιστα διαλέγονται; 12. ή τόδε οὐκ ἐντεθύμησαι, ώς, δται γε χορὸς εἰς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ ὁ εὺς Δῆλον⁸⁹ πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμόθεν τούτῳ ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρίᾳ⁹⁰ ἐν ἄλλῃ πόλει ὅμοια τῇ ἐνθάδε συνάγεται; Ἀληθῆ λέγεις, ἔφη. 13. Ἀλλὰ μὴν οὔτε εὐφωνίᾳ τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων οὔτε σωμάτων μεγέθει καὶ ρώμῃ, δσον φιλοτιμίᾳ, ἤπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα. 14. Ἀληθές, ἔφη,

⁸⁷ εἴ σοι δέοι. This dative instead of the accusative is not common. It occurs Eurip. Hippol. 941, θεοῖσι προσβαλεῖν χθονί, ἄλλην δεήσει γαῖαν, and in some places in Xenophon. It seems to mean "there is need" (*opus est*) in this construction.

⁸⁸ δσα τε νόμῳ. The construction is δσα τε νόμῳ, καὶ εἴ τι ἄλλο καλὸν, where νόμῳ means "in accordance with custom," and those studies are referred to, which every citizen was expected to be taught.

⁸⁹ δ εἰς Δῆλον. A chorus was sent to Delos from Athens with

the Sacred embassy (*θεωρία*) every fifth year, to take part in the festival held in honour of Apollo and Artemis. Besides this celebration every fifth year, the Athenians sent a *θεωρία* every year.

⁹⁰ εὐανδρίᾳ. I do not see that there is any especial allusion here to the *θαλλοφόροι* of the Panthenaic festival. The sense only seems to be that nowhere could there be got together such a number of good citizens as at Athens. Below, &s πολὺ ἄν, κ.τ.λ., depends on οἰει.

καὶ τοῦτο. Οὐκοῦν οἵει, ἔφη, καὶ τοῦ ἵππικοῦ τοῦ ἐνθάδε εἴ τις ἐπιμεληθείη, ώς πολὺ ἀν καὶ τούτῳ διενέγκοιεν τῶν ἄλλων, ὅπλων τε καὶ ἵππων παρασκευῆς καὶ εὐταξίᾳ καὶ τῷ ἑτοίμως κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιοῦντες ἐπάνου καὶ τιμῆς τεύξεσθαι; Εἰκός γε, ἔφη. 15. Μὴ τοίνυν δκνει, ἔφη, ἀλλὰ πειρῶ τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὃν αὐτός τε ὡφεληθήσῃ καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἀλλὰ νὴ Δία πειράσομαι, ἔφη.

CHAPTER IV.

1. Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπώντα ἥρετο· Τίνει, ὁ Νικομαχίδη, στρατηγοὶ ὥρηνται; καὶ ὅς· Θὺ γάρ, ἔφη, ὁ Σώκρατες, τοιοῦτοί⁹¹ εἰσιν Ἀθηναῖοι, ὅστε ἐμὲ μὲν οὐχ εἴλοιτο, διὸ ἐκ καταλόγου⁹² στρατευόμενος κατατέτριψμαι καὶ λοχαγῶν⁹³ καὶ ταξιαρχῶν καὶ τραύματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχων ἄμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος ἐπεδείκνυεν⁹⁴. Ἀντισθένην δέ, ἔφη, εἴλοιτο τὸν οὕτε ὅπλίτην πώποτε στρατευσάμενον, ἐν τε⁹⁵ τοῖς ἵππεῦσιν

⁹¹ Οὐ γάρ.. τοιοῦτοι. This sentence is a kind of compromise between οὐ γάρ τοιοῦτοι εἰσιν δοστε ἐμὲ μὲν μὴ ἀλέσθαι; and τοιοῦτοι ήσαν δοστε ἐμὲ μὲν οὐχ εἴλοιτο. Nicomachides wanted to say that the conduct of the Athenians in rejecting him was of a piece with their usual proceedings, and he wanted also to express as a matter of fact that they had rejected him, not merely that they were capable of it.

⁹² ἐκ καταλόγου. "From the muster-roll." A list was kept,

revised periodically, of all persons on whose military services the state had claim. Οἱ ἐκ καταλόγου στρατευόμενοι are those whose names were so entered.

⁹³ λοχαγῶν. The τάξις in the Athenian army consisted of one hundred men, and the λόχος of twenty-four men, rank and file.

⁹⁴ ἐπεδείκνυεν. See II. i. 21 for the meaning of this compound of δείκνυμι. The imperfect tense is used because the display occupied some time.

⁹⁵ οὗτε... ἐν τε. Cf. I. ii. 47.

οὐδὲν περίβλεπτον ποιήσαντα, ἐπιστάμενόν τε ἄλλο οὐδὲν ἡ χρήματα συλλέγειν; 2. Ούκουν, ἔφη ὁ Σωκράτης, τοῦτο μὲν ἀγαθόν, εἴγε τοῖς στρατιώταις ἵκανὸς ἔσται τὰ ἐπιτήδεια πορίζειν; Καὶ γὰρ οἱ ἐμποροι, ἔφη ὁ Νικομαχίδης, χρήματα συλλέγειν ἵκανοι εἰσιν ἀλλ' οὐχ ἔνεκα τούτου καὶ στρατηγεῖν δύναντ' αὖν. 3. Καὶ ὁ Σωκράτης ἔφη· Ἀλλὰ καὶ φιλόνεικος Ἀντισθένης ἔστιν, δὲ στρατηγῷ προσεῖναι ἐπιτήδειόν ἔστιν οὐχ ὄρας, δτι καὶ, δσάκις κεχορήγηκε, πᾶσι τοῖς χοροῖς νενίκηκε; Μὰ Δὲ⁹⁶, ἔφη ὁ Νικομαχίδης, ἀλλ' οὐδὲν ὅμοιόν ἔστι χοροῦ τε καὶ στρατεύματος προεστάναι. 4. Καὶ μήν, ἔφη ὁ Σωκράτης, οὐδὲ φῶδῆς γε ὁ Ἀντισθένης οὐδὲ χορῶν διδασκαλίας ἐμπειρος ὥν ὅμως ἐγένετο ἵκανὸς εὑρεῖν τοὺς κρατίστους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικομαχίδης, ἄλλους μὲν εὐρήσει τοὺς τάξοντας ἀνθ' ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους. 5. Ούκον, ἔφη ὁ Σωκράτης, ἔάν γε καὶ ἐν τοῖς πολεμικοῖς τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκηται καὶ προαιρῆται, εἰκότως ἀν καὶ τούτου νικηφόρος⁹⁷ εἴη· καὶ δαπανᾶν δ' αὐτὸν εἰκὸς μᾶλλον ἀν ἐθέλειν εἰς τὴν ξὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην ἡ εἰς τὴν ξὺν τῇ φυλῇ⁹⁸ τῶν χορικῶν. 6. Λέγεις σύ, ἔφη, ὁ Σωκράτες, ώς τοῦ αὐτοῦ ἀνδρός ἔστι χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἔγωγ', ἔφη, ώς, δτου αὖ τις

οὗτε γαρ αὐτοῖς ἄλλως ἤρεσκεν, εἴτε προσέλθοιεν, like *necis*, *et*, in Latin. Below, καὶ γὰρ οἱ ἐμποροι is “for merchants also.”

⁹⁶ Μὰ Δὲ. This form is used because the clause ἀλλ' οὐδέν is negative (cf. I. iv. 9, Μὰ Δὲ. οὐ γὰρ δρῶ), and so the general result of the sentence is negative.

⁹⁷ τούτου νικηφόρος. “Victorious in this point (τῶν πολε-

μικῶν) as well (as in the other).”

⁹⁸ ξὺν τῇ φυλῇ. When the duty of supplying a chorus came round on any of the ten tribes (φυλαῖ) of Attica, the superintendents of the tribe appointed a choragus to provide the chorus and all that was necessary for it. The honour of success naturally was shared by the whole tribe whose representative the choragus was.

προστατεύη, ἐὰν γιγνώσκῃ τε ὡν δεῖ καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἀν εἴη προστάτης, εἴτε χοροῦ εἴτε οἴκου εἴτε πόλεως εἴτε στρατεύματος προστατεύοι. 7. Καὶ ὁ Νικομαχίδης· Μὰ Δὲ, ἔφη, ὁ Σώκρατες, οὐκ ἀν ποτε φῶμην ἐγὼ σοῦ ἀκοῦσαι, ὡς ἀγαθοὶ οἰκονόμοι ἀγαθοὶ στρατηγοὶ ἀν εἴεν. Ἰθι δή, ἔφη, ἐξετάσωμεν τὰ ἔργα ἑκατέρου αὐτῶν, ἵνα εἰδῶμεν, πότερον τὰ αὐτά ἔστιν, ἢ διαφέρει τι. Πάνυ γε, ἔφη. 8. Οὐκοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ εὑπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων ἔστιν ἔργον; Καὶ μάλα, ἔφη. Τί δέ; τὸ προστάττειν ἔκαστα τοῖς ἐπιτηδείοις πράττειν; Καὶ τοῦτ', ἔφη. Καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέροις οἷμαι προσήκειν. 9. Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ τοὺς ὑπηκόους εὐμενεῖς ποιεῖσθαι πῶς οὐ καλὸν ἀμφοτέροις; Καὶ τοῦτ', ἔφη. Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι δοκεῖ σοι συμφέρειν ἀμφοτέροις ἢ οὐ; Πάνυ μὲν οὖν, ἔφη. Ἀλλὰ φυλακτικοὺς τῶν ὅντων οὐκ ἀμφοτέρους εἶναι προσήκει; Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὐτῶν ἔργα; 10. Ταῦτα μέν, ἔφη, πάντα ὄμοιῶς ἀμφοτέρων ἔστιν ἀλλὰ τὸ μάχεσθαι οὐκέτι⁹⁹ ἀμφοτέρων. Ἀλλ' ἔχθροί γέ τοι¹⁰⁰ ἀμφοτέροις γύγνονται; Καὶ μάλα, ἔφη, τοῦτο γε. Οὐκοῦν τὸ περιγενέσθαι τούτων ἀμφοτέροις συμφέρει; 11. Πάνυ γε, ἔφη· ἀλλ' ἐκεῖνο παριεῖς¹, ἀν δέη μάχεσθαι, τί ὠφελήσει ἡ

⁹⁹ οὐκέτι. The use of οὐκέτι is to be noticed. There was truth in all the assertions up to this point; from this point (in such assertions, viz. as that fighting was the work of both) there was no longer any truth in what was said. Cf. IV. iv. 20, οὐκέτι μοι δοκεῖ, κ.τ.λ. Translate, “to fight is not equally with those other

things the duty of both.”

¹⁰⁰ Ἀλλ' ἔχθροί γέ τοι. “But certainly (τοι) both have enemies at all events,” and so far one might suppose fighting to be their duty.

¹ παριεῖς. If the participle be right, λέξον must be understood, or the whole form of the sentence must be supposed to be altered.

οἰκονομική; Ἐνταῦθα δῆπου καὶ πλεῖστον, ἔφη· ὁ γάρ ἀγαθὸς οἰκονόμος, εἰδώς, ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστίν, ώς τὸ μαχόμενον² τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιώδες, ώς τὸ ἡττᾶσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα ζητήσει καὶ παρασκευάσεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἡττᾶσθαι φέροντα σκέψεται καὶ φυλάξεται, ἐνεργῶς δ', ἀν τὴν παρασκευὴν ὄρᾳ νικητικὴν οὖσαν, μαχεῖται, οὐχ ἥκιστα³ δὲ τούτων, ἐὰν ἀπαράσκευος ἦ, φυλάξεται συνάπτειν μάχην. 12. Μὴ καταφρόνει, ἔφη, ὁ Νικομαχίδη, τῶν οἰκονομικῶν ἀνδρῶν ἡ γάρ τῶν ἴδιων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια ἔχει, τὸ δὲ μέγιστον⁴, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα γύγνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά· οὐ γάρ ἄλλοις τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται ἡ οἰσπερ οἱ τὰ ἴδια οἰκονομοῦντες· οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσιν.

Perhaps the speaker is waxing impatient and gets careless of grammar, as impatient men are apt to do sometimes. In the next sentence the construction is ἡ οἰκονομικὴ ὧφελήσει καὶ πλεῖστον, “will give the very greatest help.”

² ὡς τὸ μαχόμενον. The article is to be joined with νικᾶν; ὡς τὸ μαχόμενόν (τινα) νικᾶν τοὺς πολεμίους. Cf. III. xii. 8, αἰσχρὸν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηρᾶσαι πρὶν ιδεῖν ἔαυτόν.

³ οὐχ ἥκιστα. “Not least of all these things mentioned,” “as

much as any thing else I have mentioned.” The man will be careful about all the points described, and as careful about the last as about any other. The construction is only a form of the one so common with superlatives, as in Thucyd. i. 1, ἀξιολογώτατον τῶν προγεγενημένων.

⁴ τὸ δὲ μέγιστον. Sc. ἐστί. Or perhaps it may be governed by ἔχει, viz. τὸ δὲ μέγιστον παραπλήσιον ἔχει, δτι, κ.τ.λ., “it has the most important point of resemblance in this, viz. that,” &c.

CHAPTER V.

1. Περικλεῖ δέ ποτε, τῷ τοῦ πάνυ Περικλέους⁶ υἱῷ, διαλεγόμενος Ἐγώ τοι, ἔφη, ὁ Περίκλεις, λπίδα ἔχω σοῦ στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι καὶ τῶν πολεμίων κρατήσειν. Καὶ ὁ Περικλῆς Βουλούμην ἄν, ἔφη, ὁ Σώκρατες, ἀ λέγεις ὅπως δὲ ταῦτα γένοιτο⁷ ἄν, οὐδύναμαι γινῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν, ὅπου ἥδη⁸ τὸ δυνατόν ἔστιν; βούλομαι, ἔφη. 2. Οὐκοῦν οἰσθα, ἔφη, δτι πλήθει μὲν οὐδὲν μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἵει πλείω ἀν ἐκλεχθῆναι ή ἐξ Ἀθηνῶν; Οὐδὲ ταύτη μοι δοκοῦσι λείπεσθαι. Εὔμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι⁹ νομίζεις; Ἀθηναίους ἔγωγε Βοιωτῶν μὲν γὰρ πολλοί, πλεονεκτούμενοι ὑπὸ Θηβαίων, δυσμενῶς αὐτοῖς ἔχουσιν Ἀθήνησι δὲ οὐδὲν ὄρῳ τοιοῦτον. 3. Ἄλλα μὴν φιλοτιμότατοί γε καὶ φιλοφρονέστατοι πάντων εἰσὶν, ἅπερ οὐχ ἡκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί. Καὶ μὴν προγόνων γε

⁶ τοῦ πάνυ Περικλέους. “Of the famous Pericles,” who was the chief statesman at Athens at the beginning of the Peloponnesian war. For the sense of πάνυ cf. Thucyd. viii. 89, τῶν πάνυ στρατηγῶν τῶν ἐν τῇ δλγ-
αρχίᾳ. Below, the aorist στρατηγήσαντος is “when you have been made general;” the present, στρατηγοῦντος, would be “when you are general.”

⁷ δπον ἥδη. “Where first the possibility begins.” Pericles had

remarked that he could not decide how the desired end was to be brought about: Shall we ascertain, replies Socrates, at what point your capacity to do something towards it comes in or begins?

⁸ ἑαυτοῖς εἶναι. “Better disposed towards each other.” Cf. II. vi. 20, for the sense of ἑαυτοῖς. He means that the Boeotians were not so united together amongst themselves as the Athenians.

καλὰ ἔργα οὐκ ἔστιν οἵς μείζω καὶ πλείω ὑπάρχει ἡ Ἀθηναῖοις ὡς πολλοὶ ἐπαιρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι καὶ ἄλκιμοι γύγνεσθαι. 4. Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὡς Σώκρατες ἀλλ' ὅρᾶς, ὅτι, ἀφ' οὐδὲν ἡ τε σὸν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ⁹ συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἰπποκράτους ἐπὶ Δηλίῳ, ἐκ τούτων τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτούς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους, ὥστε Βοιωτοὶ μέν, οἱ πρόσθεν οὐδέν ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναῖοι ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάπτεσθαι, νῦν ἀπειλούσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλλεῖν¹⁰ εἰς τὴν Ἀττικήν, Ἀθηναῖοι δέ, οἱ πρότεροι, ὅτε Βοιωτοὶ μόνοι ἐγένοντο, πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται, μὴ Βοιωτοὶ δηώσωσι τὴν Ἀττικήν. 5. Καὶ ὁ Σωκράτης Ἀλλ' αἰσθάνομαι μέν, ἔφη, ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι νῦν εὐαρεστοτέρως διακεῖσθαι ἡ πόλις· τὸ μὲν γὰρ θάρσος

⁹ προτρέπονται τε. The particle *τε* is out of its place apparently; at all events it might have come after ἀρετῆς, because ἀρετῆς ἐπιμελεῖσθαι and ἄλκιμοι γύγνεσθαι are the two ideas joined together. One may suppose Xenophon to have intended to write προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι καὶ προτρέπονται ἄλκιμοι γύγνεσθαι. Cf. IV. ii. 40, ἔχηγεντο δὲ τε ἐνδυμίζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι, i. e. καὶ δὲ ἐνδυμίζεν ἐπιτηδεύειν, κ.τ.λ.

¹⁰ ἐν Λεβαδείᾳ. This is the battle of Coronea, B.C. 447, in which Tolmides was defeated and killed by the Boeotians. The battle of Delium was fought B.C. 424, in which the Athenians were again defeated. The battle is

generally spoken of as ἐπὶ Δηλίῳ (Kühner quotes Thucyd. iv. 101 and other passages) naturally, and not ἐν Δηλίῳ, because Delium is not a town or district, but simply a temple of Apollo.

¹⁰ ἐμβαλλεῖν. The compound mainly used when hostile inroads into an enemy's country are spoken of is εἰσβάλλειν (cf. Thucyd. ii. 21, ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσίνα). But Thucydides uses ἐμβάλλειν also in this sense, and Herodotus (cf. ix. 13, ἐς τὸν Ἰσθμὸν ἐμβαλλεῖν). Generally ἐμβάλλειν is used of ships running down their adversary's vessels. Προσβάλλειν is used when attacks on towns, forts, &c. are spoken of.

ἀμέλειάν τε καὶ ῥᾳθυμίαν καὶ ἀπείθειαν ἐμβάλλει, ὁ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εύτακτοτέρους ποιεῖ. 6. Τεκμήραιο δ' ἀν τοῦτο καὶ ἀπὸ τῶν ἐν ταῖς ναυσίν ὅταν μὲν γὰρ δήπου μηδὲν φοβῶνται, μεστοί εἰσιν ἀταξίας, ἔστ' ἀν δὲ¹¹ ἡ χειμῶνα ἡ πολεμίους δείσωσιν, οὐ μόνον τὰ κελευόμενα πάντα ποιοῦσιν, ἀλλὰ καὶ συγώσι καραδοκοῦντες τὰ προσταχθησόμενα, ὥσπερ χορευταί. 7. Ἀλλὰ μήν, ἔφη ὁ Περικλῆς, εἴγε νῦν μάλιστα πείθοιντο, ὥρα ἀν εἴη λέγειν, πῶς ἀν αὐτοὺς προτρέψαμεθα πάλιν ἀνερεθισθῆναι τῆς ἀρχαίας¹² ἀρετῆς τε καὶ εὐκλείας καὶ εύδαιμονίας. 8. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ μὲν ἐβούλομεθα χρημάτων αὐτούς, ὃν οἱ ἄλλοι εἶχον¹³, ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῷα τε ὅντα καὶ προσήκοντα, μάλιστ' ἀν οὕτως αὐτοὺς ἐξορμῷμεν ἀντέχεσθαι τούτων ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βούλόμεθα, τοῦτ' αὖ δεικτέον ἐκ παλαιοῦ μάλιστα προσῆκον αὐτοῖς, καὶ ὡς τούτου¹⁴ ἐπιμελούμενοι πάντων ἀν εἰεν κράτιστοι. 9. Πῶς οὖν ἀν τοῦτο διδάσκοιμεν; Οἷμαι μέν, εἰ τούς γε παλαιοτάτους, ὃν ἀκούομεν, προγόνους αὐτῶν ἀναμιμνήσκοιμεν

¹¹ ξστ' ἀν δέ. “But so long as.” “Ἐστε has the sense of “so long as,” with a past tense, of an actual fact (cf. I. ii. 18, ξστε συνήστην), and therefore with ἀν it is naturally used, as here, for “during whatsoever time.”

¹² τῆς ὀρχαίας. The genitive is a little difficult to explain. It seems like the genitive in such constructions as προιέναι τῆς ἡλικίας, and so the words would mean, “to be roused up to a point of their former excellence.”

¹³ ὃν οἱ ἄλλοι εἶχον. “Which the rest of the world were in

possession of” (at the moment). I suppose ὃν ἔχοιεν might have been used in the sense of “whatever at various times they possessed.” Cf. I. iv. 14, ἔδύνατ’ ἀν πράττειν & ἐβούλετο, where & ἐβούλετο may be regarded as simply an equivalent for τὰ βούληματα.

¹⁴ καὶ ὡς τούτου. There is a change in the construction from the participle προσῆκον after δεικτέον to ὡς ἀν εἰεν. There is the opposite change in Thucyd. i. 1, τεκμαιρόμενος δτι ἀκαάζοτες τε ἦσαν καὶ ὅρων

αὐτοὺς ἀκηκοότας¹⁵ ἀρίστους γεγονέναι. 10. Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα¹⁶ δὶ’ ἀρετὴν ἔκριναν; Λέγω γάρ, καὶ τὴν Ἐρεχθέως γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ’ ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἔχομένης ἡπείρου¹⁷ πάσης, καὶ τὸν ἐφ’ Ἡρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πᾶσιν ἐκεῖνοι δῆλοι γεγόνασι τῶν καθ’ ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες. 11. Εἰ δὲ βούλει, ἀντερον οἱ ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ νήμῶν γεγονότες, ἐπραξαν, τὰ μὲν αὐτοὶ καθ’ ἑαυτοὺς¹⁸ ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας καὶ πλείστην τῶν προγεγονότων δύναμιν καὶ ἀφορμὴν κεκτημένους καὶ μέγιστα ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν οἱ δὴ καὶ λέγονται¹⁹ πολὺ διενεγκεῖν τῶν καθ’ ἑαυτοὺς

¹⁵ αὐτοὺς ἀκηκοότας. The construction is involved. It seems to be ἀναμιμνήσκομεν, αὐτοὺς ἀκηκοότας, τοὺς προγόνους γεγονέναι ἀρίστους, "remind them, although they have themselves (without our having to tell them) heard it, that their ancestors were excellent," so that γεγονέναι depends on ἀναμιμνήσκειν, and αὐτοὺς ἀκηκοότας is used absolutely (like the common phrase τί δεῖ εἰςδόσιν μακρηγορεῖν).

¹⁶ οἱ περὶ Κέκροπα. Cf. I. i. 18. The strife alluded to is that between Athene and Poseidon for supremacy at Athens. The force of λέγω γάρ has been explained before.

¹⁷ ἐκ τῆς ἔχομένης ἡπείρου. "From the adjacent continent." This means the war carried on again t Erechtheus by the Eleu-

sinians and Thracians. See Thucyd. ii. 15, and Herod. i. 30, and Plato's Menex. 239 B.

¹⁸ αὐτοὶ καθ’ ἑαυτούς. At Marathon, for instance. With the Peloponnesians Salamis, Plataea, &c. were gained.

¹⁹ οἱ δὴ καὶ λέγονται. "Who, of course (δὴ), have the reputation even." They are brave, and so notoriously that every one thinks them so as well. I think the pronoun οἱ refers not to the Lacedæmonians, but to the Athenians, the main subjects of the narrative. For as the Athenians are not said to have surpassed the Peloponnesians, but only to have fought in their company, to speak of the superior bravery of the last, would not necessarily imply any eulogium on the Athenians. Below, after ἐπέτρεψον supply δίκαια.

ἀνθρώπων. Λέγονται γάρ, ἔφη. 12. Τουγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἑλλάδι γεγονυιῶν διέμειναν ἐν τῇ ἑαυτῷ, πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις, πολλοὶ δὲ ὑπὸ κρειττόνων ὑβριζόμενοι κατέφευγον πρὸς ἐκείνους. 13. Καὶ ὁ Περικλῆς· Καὶ θαυμάζω γε, ἔφη, ὁ Σωκρατεῖς, η πόλις ὅπως ποτ' ἐπὶ τὸ χεῖρον ἔκλινεν. Ἐγὼ μέν, ἔφη, οἶμαι, ὁ Σωκράτης, ὥσπερ καὶ²⁰ ἄλλοι τινὲς διὰ τὸ πολὺ ὑπερενεγκεῖν καὶ κρατιστεῦσαι καταφράθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελῆσαι ἑαυτῷ, καὶ διὰ τοῦτο χείρους γεγονέναι. 14. Νῦν οὖν, ἔφη, τί ἀν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετήν; Καὶ ὁ Σωκράτης· Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι, ἀλλ', εἰ μὲν ἔξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα μηδὲν χείρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἀν χείρους ἐκείνων γενέσθαι²¹. εἰ δὲ μή, τοῖς γε νῦν πρωτεύοντας μιμούμενοι καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοῖς αὐτοῖς χρώμενοι οὐδὲν ἀν χείρους ἐκείνων εἰεν, εἰ δὲ ἐπιμελέστερον, καὶ βελτίους. 15. Λέγεις, ἔφη²², πόρρω που εἶναι τῇ πόλει τὴν καλοκάγαθίαν πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἡ πρεσβυτέρους αἰδέσονται; οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων ἡ σωμασκήσουσιν οὕτως; οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι. 16. Πότε δὲ οὗτοι πείσονται τοῖς ἄρχουσιν;

²⁰ ὥσπερ καὶ. Cf. note on I. i. 6.

²¹ γενέσθαι. This depends on δοκεῖ μοι repeated, or an equivalent phrase. Below, with εἰ δὲ ἐπιμελέστερον, supply χρῆντο, εἰ χρῆντο being equivalent to χρέμενοι.

²² Λέγεις, ἔφη. "You describe the State's excellence as some-

where very far off" (*πόρρω που*). If the goodness of our city depends on our copying the Lacedæmonians, it will not be realized very soon, for we are at present very unlike them. For the respect paid by the Spartans to age, cf. the well-known story of their courtesy to the old man at Olympia (Cic. de Senect. 18).

οἱ καὶ ἀγάλλονται ἐπὶ τῷ καταφρούεν τῷ ἀρχόντων· ή πότε οὕτως ὁμονοήσουσιν; οἴ γε ἀντὶ μὲν τοῦ συνεργεῖν ἔαυτοῖς τὰ συμφέροντα²³ ἐπηρεάζουσιν ἀλλήλοις καὶ φθονοῦσιν ἔαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις· μάλιστα δὲ πάντων ἐν τε ταῖς ἴδιαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται καὶ πλείστας δίκας ἀλλήλοις δικάζονται καὶ προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων ἢ συνωφελοῦντες αὐτούς· τοῖς δὲ κοινοῖς ὥσπερ ἀλλοτρίοις χρώμενοι περὶ τούτων αὖ μάχονται καὶ ταῖς εἰς τὰ τοιαῦτα²⁴ δυνάμεσι μάλιστα χαίρουσιν.

17. Ἐξ ὧν πολλὴ μὲν ἀπειρία καὶ κακία²⁵ τῇ πόλει ἐμφύεται, πολλὴ δὲ ἔχθρα καὶ μῆσος ἀλλήλων τοῖς πολίταις ἐγγίγνεται, δι' ἣ ἔγωγε μάλα φοβοῦμαι ἀεί, μή τι μεῖζον ἢ ὡστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ. 18. Μηδαμῶς, ἔφη ὁ Σωκράτης, ὁ Περίκλεις, οὕτως ἡγοῦ ἀνηκέστῳ πονηρίᾳ νοσεῖν Ἀθηναίους· οὐχ ὄρᾶς, ὡς εὔτακτοι μέν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δὲ ἐν τοῖς γυμνικοῖς ἀγῶσι πείθονται τοῖς ἐπιστάταις, οὐδένων δὲ καταδεέστερον²⁶ ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις; 19. Τοῦτο γάρ τοι, ἔφη, καὶ θαυμαστόν ἔστι, τὸ τοὺς μὲν τοιούτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ ὄπλίτας καὶ τοὺς ἵππεῖς, οἱ δοκοῦσι καλοκάγαθίᾳ προκεκρίσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων. 20. Καὶ ὁ Σωκράτης ἔφη· Ἡ δὲ

²³ τὰ συμφέροντα. A cognate accusative after *συνεργεῖν*, like *θοηθεῖν* τὰ δίκαια above (II. vi. 25). Below, *οὕτω* and *συνωφελοῦντες* correspond.

²⁴ εἰς τὰ τοιαῦτα. Sc. τὰ τοιαῦτα οἷον τὸ μάχεσθαι περὶ τῶν κοινῶν.

²⁵ ἀπειρία καὶ κακία. It is not clear what this means. Apparently *κακία* is not vice generally, for then it would contain *μῆσος*

and *ἔχθρα*, but that particular form of it to which the name *κακία* is specifically appropriated. If so, the words must imply, "want of warlike skill, and cowardice."

²⁶ καταδεέστερον. Cf. I. v. 6. Below, τῶν δεδρκιμασμένων is "those who have held office with credit, and passed the usual scrutiny on its completion."

ἐν Ἀρείῳ πάγῳ βουλῇ, ὡς Περίκλεις, οὐκ ἐκ τῶν δεδοκτημασμένων καθίσταται; Καὶ μάλα, ἔφη. Οἰσθα οὖν τινας, ἔφη, κάλλιον ἡ νομιμώτερον ἢ σεμνότερον ἡ δικαιότερον τάς τε δίκας δικάζοντας καὶ τάλλα πάντα πράττοντας; Οὐ μέμφομαι, ἔφη, τούτοις²⁷. Οὐ τούνυν, ἔφη, δεῖ ἀθυμεῖν, ώς οὐκ εὔτάκτων ὅντων Ἀθηναίων. 21. Καὶ μὴν ἐν γε τοῖς στρατιωτικοῖς, ἔφη, ἔνθα μάλιστα δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν. Ἰσως γάρ, ἔφη ὁ Σωκράτης, ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν οὐχ ὄρᾶς, ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ ὄρχηστῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; ἀλλὰ πάντες, ὅσοι τούτων ἄρχουσιν, ἔχουσι δεῖξαι, ὅπόθεν ἔμαθον ταῦτα, ἐφ' οὓς ἐφεστᾶσι, τῶν δὲ στρατηγῶν οἱ πλεῖστοι αὐτοσχεδιάζουσιν. 22. Οὐ μέντοι σέ γε τοιοῦτον ἐγὼ νομίζω εἶναι, ἀλλ' οἵμαι σέ οὐδὲν ἥττον ἔχειν εἰπεῖν, ὅπότε στρατηγεῖν ἡ ὅπότε παλαιειν ἥρξω μανθάνειν καὶ πολλὰ μὲν οἴμαι σε τῶν πατρών στρατηγημάτων παρειληφότα διασώζειν²⁸, πολλὰ δὲ πανταχόθεν συνενηνοχέναι, ὅπόθεν οἵον τε ἦν μαθεῖν τι ὠφέλιμον εἰς στρατηγίαν. 23. Οἴμαι δέ σε πολλὰ μεριμνᾶν, ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφέλιμων, καὶ έάν τι τοιοῦτον αἰσθῇ σεαυτὸν μὴ εἰδότα²⁹, ξητεῖν τοὺς ἐπισταμένους ταῦτα, οὕτε δώρων οὕτε χαρίτων φειδόμενον, ὅπως μάθῃς παρ' αὐτῶν ἂ μὴ ἐπίστασαι, καὶ συνεργοὺς ἀγαθοὺς ἔχῃς. 24. Καὶ ὁ

²⁷ τούτοις. Sc. τοῖς Ἀρειοπάγίταις, to be supplied from ἡ ἐν Ἀρείῳ πάγῳ βουλῇ.

²⁸ διασώζειν. “Keep them safe to the present time” (διά), through the whole interval from then to now.

²⁹ σεαυτὸν μὴ εἰδότα. The more usual construction would

be αἰσθη μὴ εἰδῶς (like οἴδα ὅν, κ.τ.λ., the subject of the participle and verb being the same). But perhaps σεαυτὸν is used for the sake of the opposition to τοὺς ἐπισταμένους. Μή is used, and not οὐ, because the whole clause is hypothetical, depending on έάν.

Περικλῆς. Οὐ λανθάνεις με, ὡ Σώκρατες, ἔφη, ὅτι οὐδὲ οἰόμενός³⁰ με τούτων ἐπιμελεῖσθαι ταῦτα λέγεις, ἀλλ’ ἐγχειρῶν με διδάσκειν, ὅτι τὸν μέλλοντα στρατηγεῖν τούτων ἀπάντων ἐπιμελεῖσθαι δεῖ· ὁμολογῶ μέντοι κάγω σοι ταῦτα. 25. Τοῦτο δ’, ἔφη, ὡ Περίκλεις, κατανεύοηκας, ὅτι πρόκειται τῆς χώρας ἡμῶν ὅρη μεγάλα καθήκοντα ἐπὶ τὴν Βοιωτίαν, δι’ ὧν εἰς τὴν χώραν εἴσοδοι στεναί τε καὶ προσάντεις εἰσί, καὶ ὅτι μέση διέζωσται ὅρεσιν ἐρυμνοῦς; Καὶ μάλα, ἔφη. 26. Τί δέ; σὺ ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλέως χώρᾳ κατέχοντες ἐρυμνὰ πάνυ χωρία καὶ κούφως ὥπλισμένοι δύνανται πολλὰ μὲν τὴν βασιλέως χώραν καταθέοντες κακοποιεῖν, αὐτοὶ δὲ ζῆν ἐλεύθεροι; Καὶ τοῦτό γ’, ἔφη, ἀκούω. 27. Ἀθηναίους δ’ οὐκ ἀν οἴει, ἔφη, μέχρι τῆς ἐλαφρᾶς ἡλικίας³¹ ὥπλισμένους κουφοτέροις ὅπλοις καὶ τὰ προκείμενα τῆς χώρας ὅρη κατέχοντας βλαβεροὺς μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβολὴν τοῖς πολίταις τῆς χώρας κατεσκευάσθαι; Καὶ ὁ Περικλῆς Πάντ’ οἶμαι, ἔφη, ὡ Σώκρατες, καὶ ταῦτα χρήσιμα εἶναι. 28. Εἰ τοίνυν, ἔφη ὁ Σωκράτης, ἀρέσκει σοι ταῦτα, ἐπιχείρει αὐτοῖς, ὡ ἄριστε ὅ, τι μὲν γὰρ ἀν τούτων καταπράξῃς, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν, ἐὰν δέ τι ἀδυνατήσῃς, οὕτε τὴν πόλιν βλάψεις οὔτε σεαυτὸν καταισχυνεῖς.

³⁰ οὐδὲ οἰόμενος. “Not so much as supposing that,” &c. Socrates did not really think Pericles was taking the steps mentioned, but only pretended to think so, in order to point out what he ought to do. Below, the present ἀκούω is “I do continually hear this.”

³¹ μέχρι τῆς ἐλαφρᾶς ἡλικίας.

“While their age retains its agility.” He no doubt refers to the *περίπολοι* or militia, consisting of youths from eighteen to twenty, whose service was confined to Attica. Below, *καταπράξῃς* is “you succeed in carrying out thoroughly,” “you entirely succeed in.”

CHAPTER VI.

1. *Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτ’ ἐπεχείρει δημηγορεῦν ἐπιθυμῶν προστατεύειν τῆς πόλεως, οὐδέπω εἴκοσιν ἔτη γεγονώς, διητων ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς ἐδύνατο παῦσαι³³ ἐλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον ὅντα, Σωκράτης δὲ εὔνους ἀν αὐτῷ διά τε Χαρμίδην τὸν Γλαύκωνος καὶ διὰ Πλάτωνα μόνος ἔπαυσεν.* 2. ἐντυχὼν γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἐθελῆσαι³³ ἀκούειν τοιάδε λέξας κατέσχεν. Ω Γλαύκων, ἔφη, προστατεύειν ἡμῖν διανεύοησαι τῆς πόλεως; "Εγώγ, ἔφη, ω Σώκρατες. Νὴ Δι', ἔφη, καλὸν γάρ, εἴπερ τι καὶ ἄλλο τῶν ἐν ἀνθρώποις δῆλον γάρ, ὅτι, ἐὰν τοῦτο διαπράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν ὅτου ἀν ἐπιθυμῆς, ἵκανὸς δὲ τοὺς φίλους ὡφελεῖν, ἐπαρεῖς δὲ τὸν πατρῶν οἶκον, αὐξήσεις δὲ τὴν πατριδα, ὄνομαστὸς δ' ἔσῃ πρῶτον μὲν ἐν τῇ πόλει, ἐπειτα ἐν τῇ Ἑλλάδι, ἵσως δὲ ὥσπερ Θεμιστοκλῆς³⁴ καὶ ἐν τοῖς βαρβάροις, ὅπου δ' ἀν ἦς, πανταχοῦ περίβλεπτος ἔσῃ. 3. Ταῦτ' οὖν ἀκούων ὁ Γλαύκων ἐμεγαλύνετο καὶ ἡδέως παρέμενε. Μετὰ δὲ ταῦτα ω Σωκράτης. Οὐκοῦν, ἔφη, τοῦτο μέν, ω Γλαύκων, δῆλον, ὅτι, εἴπερ τιμᾶσθαι βούλει, ὡφελητέα σοι ἡ πόλις ἐστίν; Πάνυ μὲν οὖν, ἔφη. Πρὸς θεῶν, ἔφη, μὴ τοίνυν ἀποκρύψῃ,

³³ παῦσαι. "To stop him from being dragged." The usual construction with *παῦειν* is a participle, not an infinitive, although the latter is sometimes found. If an orator was distasteful to his hearers in the assembly, he was hooted down until he retired, or the *τοξόται* removed him. Schneider quotes Plato, *Protog.* 319 C, *καταγελώσι* ἔως ἀν ἡ αὐτὸς ἀποστῇ ἡ οἱ τοξόται αὐτὸν ἀφέλκωσιν.

³³ εἰς τὸ ἐθελῆσαι. "He checked him, after speaking as follows, with a view to his becoming willing (ἐθελῆσαι) to listen." Below, *ἡμῖν* is the dative of the indirect object, "for our good," or the like.

³⁴ Θεμιστοκλῆς. Cf. Thucyd. i. 138 for the reputation of Themistocles amongst the Persians, γίγνεται παρ' αὐτῷ μέγας καὶ θεος οὐδεὶς πω Ἑλλήνων, κ.τ.λ.

ἀλλ' εἰπον ἡμῖν. ἐκ τίνος ἄρξη τὴν πόλιν εὐεργετεῖν; 4. 'Επεὶ δὲ ὁ Γλαύκων διεσιώπησεν, ώς ἀν τότε³⁵ σκοπῶν, ὅπόθεν ἄρχοιτο· 'Αρ', ἔφη ὁ Σωκράτης, ὥσπερ, φίλου οἰκον εἰ αὐξῆσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροίης ἀν ποιεῖν, οὕτω καὶ τὴν πόλιν πειράση πλουσιωτέραν ποιῆσαι; Πάνυ μὲν οὖν, ἔφη. 5. Οὐκοῦν πλουσιωτέρα γ' ἀν εἴη προσόδων αὐτῇ πλειόνων γενομένων; Εἰκὸς γοῦν, ἔφη. Λέξον δή, ἔφη, ἐκ τίνων τοι πρόσοδοι τῇ πόλει καὶ πόσαι τινές εἰσι; δῆλον γάρ, ὅτι ἔσκεψαι, ἵνα, εἰ μέν τινες αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, εἰ δὲ παραλείπονται³⁶, προσπορίσῃς. 'Αλλὰ μὰ Δι', ἔφη ὁ Γλαύκων, ταῦτα γε οὐκ ἐπέσκεμμαι. 6. 'Αλλ', εἰ τοῦτο, ἔφη, παρέλιπες, τάς γε δαπάνας τῆς πόλεως ἡμῖν εἰπέ· δῆλον γάρ, ὅτι καὶ τούτων³⁷ τὰς περιττὰς ἀφαιρεῖν διανοῇ. 'Αλλὰ μὰ τὸν Δι', ἔφη, οὐδὲ πρὸς ταῦτα πω ἐσχόλασα. Οὐκοῦν, ἔφη, τὸ μέν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα· πῶς γάρ οἶον τε μὴ εἰδότα γε τὰ ἀναλόγατα καὶ τὰς προσόδους ἐπιμεληθῆναι τούτων; 7. 'Αλλ', ὡς Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι καὶ ἀπὸ πολεμίων τὴν πόλιν πλουσιέειν. Νὴ Δία, σφόδρα γ', ἔφη ὁ Σωκράτης, έάν τις αὐτῶν κρείττων ἢ ηγγάντων δὲ

³⁵ ὡς ἀν τότε. Sc. ὡς ἀν διαιωπήσει τότε σκοπῶν, where σκοπῶν is equivalent to εἰ σκοποίη. Cf. III. viii. 1, ἀλλ' ὡς ἀν πεπεισμένοι; sc. ὡς ἀν ἀποκρύαντο εἰ πεπεισμένοι εἴησαν. Cf. also II. vi. 38, ὡς ἀν στρατηγικῷ ἐπιτρέψαι, sc. ὡς ἀν ἐπιτρέψειαν σοὶ στρατηγικῷ ὄντι (εἰ στρατηγικὸς εἴης).

³⁶ εἰ δὲ παραλείπονται. "And if any are altogether passed over, you may add them to our other resources" (*πρὸς*). The main revenues at Athens were derived from the +. "The allied

states (φόροι), excise and customs, mines, public lands, judicial fines (πριτανεῖα). The average amount was two thousand talents (Aristoph. *Vespa* 66).

³⁷ καὶ τούτων. The καὶ is to be taken with the whole sentence, "you also intend to," &c. The καὶ refers back to the previous sentence, εἰ μέν τινες ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, you intend to increase the revenues, and also to cut down expenses. Below, in ἐπιμεληθῆναι τούτων, the pronoun although plural means τοῦ πλουσιωτέραν τὴν πόλιν ποιεῖν.

ών καὶ τὰ δύντα προσαποβάλοι³⁸ ἄν. Ἀληθῆ λέγεις, ἔφη. 8. Οὐκοῦν, ἔφη, τόν γε βουλευσόμενον πρὸς οὖστινας δεῖ πολεμεῖν τήν τε τῆς πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεῖ, ὥνα, ἐὰν μὲν ἡ τῆς πόλεως κρείττων ἡ, συμβουλεύη ἐπιχειρεῖν τῷ πολέμῳ, ἐὰν δὲ ἥττων τῶν ἐναντίων³⁹, εὐλαβεῖσθαι πείθη. Ὁρθῶς λέγεις, ἔφη. 9. Πρῶτον μὲν τοίνυν, ἔφη, λέξον ἡμῖν τῆς πόλεως τήν τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν, εἴτα τὴν τῶν ἐναντίων. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐκ ἀν ἔχοιμί σοι οὕτως γε ἀπὸ στόματος εἰπεῖν. Ἀλλ', εἰ γέγραπταί σοι, ἐνεγκε, ἔφη πάνυ γὰρ ἡδέως ἀν τοῦτο ἀκούσαιμι. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐδὲ γέγραπταί μοι πω. 10. Οὐκοῦν, ἔφη, καὶ περὶ πολέμου συμβουλεύειν τήν γε πρώτην⁴⁰ ἐπισχήσομεν ἵσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν ἅρτι ἀρχόμενος τῆς προστατείας οὕπω ἔξητακας. Ἀλλά τοι περί γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι μεμέληκε, καὶ οἰσθα, ὅπόσαι τε φυλακαὶ ἐπίκαιροι εἰσὶ καὶ ὅπόσαι μή, καὶ ὅπόσοι τε φρουροὶ ἴκανοι εἰσὶ καὶ ὅπόσοι μή εἰσι, καὶ τὰς μὲν ἐπικαίρους φυλακὰς συμβουλεύσειν⁴¹ μεῖζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν. 11. Νὴ Δί', ἔφη ὁ Γλαύκων, ἀπάσας μὲν οὖν⁴² ἔγωγε, ἐνεκά γε τοῦ οὕτως αὐτὰς

³⁸ προσαποβάλοι. “Would, besides (not getting any thing), lose even what he has.”

³⁹ τῶν ἐναντίων. Sc. τῆς τῶν ἐναντίων, but the strictly correct form of expression is not always observed. Cf. III. v. 4, ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτούς (πρὸς τὴν τῶν Βοιωτῶν). So in Latin, “Plus in amore valet Minnerni versus Homero” (versus Homeri).

⁴⁰ τήν γε πρώτην. “At all events just at first.” ‘Οδόν or some word of the kind must be supplied. Cf. Demosth. Olynth.

iii. (p. 29), τοῦθ' ἴκανὸν προλαβεῖν ἡμῖν εἶναι τὴν πρώτην. Below, καὶ διὰ τὸ μέγεθος seems to be, “owing to their extent, as well as for other reasons” (καὶ), where αὐτῶν probably refers to the land and sea forces.

⁴¹ συμβουλεύσειν. This, I think, depends on οἶδα, so that οἶδα συμβουλεύσειν is put for οἶδα θτι συμβουλεύσεις. With an infinitive γιγνώσκω rather has the sense of “considering,” “holding an opinion,” than of “knowing.”

⁴² ἀπάσας μὲν οὖν. For the corrective force of μὲν οὖν see

φυλάττεσθαι, ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας⁴³. Ἐὰν δέ τις ἀφέλη γ', ἔφη, τὰς φυλακάς, οὐκ οἰει καὶ ἀρπάζειν ἔξουσίαν ἔσεσθαι τῷ βουλομένῳ; ἀτάρ, ἔφη, πότερον ἐλθὼν αὐτὸς ἔξήτακας τοῦτο, ή πῶς οἰσθα, ὅτε κακῶς φυλάττονται; Εἰκάζω, ἔφη. Οὔκουν, ἔφη, καὶ περὶ τούτων, ὅταν μηκέτι εἰκάζωμεν, ἀλλ' ηδη εἰδῶμεν, τότε συμβουλεύσομεν; "Ισως, ἔφη ὁ Γλαύκων, βέλτιον. 12. Εἴς γε μήν, ἔφη, τάργυρια οἰδ' ὅτι οὐκ ἀφίξαι, ὥστ' ἔχειν εἰπεῖν, διότι νῦν ἐλάττω ή πρόσθεν προσέρχεται αὐτόθεν. Οὐ γάρ οὖν ἐλήλυθα⁴⁴, ἔφη. Καὶ γάρ ηὴ Δὲ, ἔφη ὁ Σωκράτης, λέγεται βαρὺ τὸ χωρίον⁴⁵ εἶναι, ὥστε, ὅταν περὶ τούτου δέη συμβουλεύειν, αὗτη σοι ή πρόφασις ἀρκέσει. Σκάππομαι, ἔφη ὁ Γλαύκων. 13. Ἀλλ' ἐκείνου γέ τοι, ἔφη, οἰδ' ὅτι οὐκ ἡμέληκας, ἀλλ' ἔσκεψαι, καὶ πόσον χρόνον ἵκανός ἐστιν ὁ ἐκ τῆς χώρας γιγνόμενος σῖτος διατρέφειν τὴν πόλιν, καὶ πόσον εἰς τὸν ἐνιαυτὸν προσδέεται⁴⁶, ἵνα μὴ τοῦτο γε λάθῃ σέ ποτε ή πόλις ἐνδεής γενομένη, ἀλλ' εἰδὼς ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλεύων τῇ πόλει βοηθεῖν τε καὶ σώζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων, παμμέγεθες πρᾶγμα, εἴγε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεήσει. 14. Ἀλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδὲ ἀν-

above, II. vii. 5. The construction is ἀκάστας μὲν οὖν ἔγωγε συμβουλεύσω ἀφαιρεῖν. Translate, "Nay, rather, I will advise the removal of all, on the ground at least of their being," &c.

⁴³ τὰ ἐκ τῆς χώρας. The preposition *ἐκ* is due to the general idea of removal, and the expression is a brief one for τὰ ἐν τῇ χώρᾳ κλέπτεσθαι ἐξ αὐτῆς. Cf. Thucyd. vi. 7, ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὀρνεῶν.

⁴⁴ Οὐ γάρ οὖν ἐλήλυθα. Cf. III. iii. 2, ἔστι γάρ οὖν. The force of *οὖν* in such cases is "certainly,"

"assuredly," when the fact stated cannot be disputed.

⁴⁵ βαρὺ τὸ χωρίον. "(And no wonder) for certainly (καὶ γάρ) the place (the mines) is unhealthy." Here καὶ qualifies γάρ.

⁴⁶ προσδέεται. The subject is ή πόλις, supplied from τῇ πόλει. Translate, "and how much more besides (πρὸς) the city wants." In the next clause, *τοῦτο* is the accusative after ἐνδεής, apparently the one of locality before spoken of, as in phrases like ἀγαθὸς τὰ πολεμικά.

τὸν ἑαυτοῦ ποτε οἰκον καλῶς τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται, ὃν προσδέεται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειόνων ἡ μυρίων οἰκιῶν⁴⁷ συνέστηκε. χαλεπὸν δέ ἔστιν ἄμα τοσούτων οἰκων ἐπιμελεῖσθαι, πῶς οὐχ ἔνα, τὸν τοῦ θείου, πρῶτον ἐπειράθης αὐξῆσαι; δέεται δέ· καν μὲν τοῦτον δύνη, καὶ πλείσιν ἐπιχειρήσεις· ἔνα δὲ μὴ δυνάμενος⁴⁸ ὠφελῆσαι, πῶς ἀν πολλούς γε δυνηθείης; ὥσπερ εἴ τις ἐν τάλαντον μὴ δύναιτο φέρειν, πῶς οὐ φανερόν, δτι πλείω γε φέρειν οὐδὲ ἐπιχειρητέον αὐτῷ;

15. Ἀλλ' ἔγωγ, ἔφη ὁ Γλαύκων, ὠφελοίην ἀν τὸν τοῦ θείου⁴⁹ οἰκον, εἴ μοι ἐθέλοι πείθεσθαι. Είτα, ἔφη ὁ Σωκράτης, τὸν θείου οὐ δυνάμενος πείθειν, Ἀθηναίους πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαι σοι;

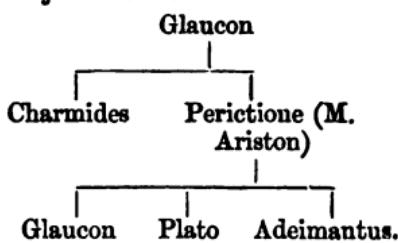
16. Φυλάττου, ἔφη, ὁ Γλαύκων, ὅπως μὴ τοῦ εὔδοξεῖν ἐπιθυμῶν εἰς τούναντίου ἔλθῃς· ἡ οὐχ ὁρᾶς, ὡς σφαλερόν ἔστι τὸ ἀ μὴ οἶδε τις, ταῦτα λέγειν ἡ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἰσθα τοιούτους, οἱοι φαίνονται⁵⁰ καὶ λέγοντες ἀ

⁴⁷ ἡ μυρίων οἰκιῶν. Οἰκίαι here are houses, οἰκοι families. The average number of persons to each house in the chief towns of England is about seven probably. This would give a population of only 70,000. But from the large number of slaves kept by the well-to-do, it is evident that the average number to a house must be greatly enlarged, but to what extent is a matter of guess-work. Clinton assumes twelve, and this would give 120,000, to which he adds 40,000 more for Peiraeus and the other harbours. Boeckh makes the total 180,000; Col. Leake, I believe, about 190,000.

⁴⁸ μὴ δυνάμενος. "Supposing you are not (μή) able." Οὐ δυνά-

μενος would be, "since you are unable," assuming his inability to be a fact, which the other form does not.

⁴⁹ τὸν τοῦ θείου. Sc. Char-mides, as will be seen from the subjoined table:—



⁵⁰ οἱοι φαίνονται. This explains τοιούτους, "whom you know to be such,—such, I mean, as are seen," &c. The genitive

μὴ ἵσασι καὶ πράττοντες, πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν; καὶ πότερον θαυμάζεσθαι μᾶλλον ἢ καταφρονεῖσθαι; 17. Ἐνθυμοῦ δὲ καὶ τῶν εἰδότων⁵¹ δι, τι τε λέγουσι καὶ δι, τι ποιοῦσι, καὶ, ὡς ἐγὼ νομίζω, εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντάς τε καὶ καταφρονουμένους ἐκ τῶν ἀμαθεστάτων. 18. Εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι ἀβούλει πράττειν ἐὰν γάρ τούτῳ διενέγκας τῶν ἄλλων ἐπιχειρῆς τὰ τῆς πόλεως πράττειν, οὐκ ἀν θαυμάσαιμι, ἐι πάνυ ῥᾳδίως τύχοις ὡν ἐπιθυμεῖς.

CHAPTER VII.

1. Χαρμίδην δὲ τὸν Γλαύκωνος ὄρῶν ἀξιόλογον μὲν ἄνδρα ὄντα καὶ πολλῷ δυνατώτερον τῶν τὰ πολιτικὰ τότε πραττόντων, ὀκνοῦντα δὲ προσιέναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι. Εἰπέ μοι, ἔφη, ὁ Χαρμίδη, εἴ τις ίκανὸς ὡν τοὺς στεφανίτας ἀγώνας νικᾶν⁵² καὶ διὰ τοῦτο αὐτός τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν μὴ

τῶν ἄλλων depends on δτοις. But see Breitenbach's note on the passage.

⁵¹ καὶ τῶν εἰδότων. Sauppe makes δτι τε λέγουσι, κ.τ.λ. depend on ἐνθυμοῦ, not on εἰδότων, which I can hardly think right. The construction seems to have been altered in the writing. If it had run ἐνθυμοῦ τῶν εἰδότων δτι οἱ μὲν εὐδοκιμοῦντες ἐκ τῶν μάλιστα ἐπισταμένων εἰσίν, then the real object after ἐνθυμοῦ would have been δτι οἱ μὲν . . . εἰσίν; “re-

flect on the fact that . . . as belonging to those who know.” Instead of this the form is altered into ἐνθυμοῦ καὶ εὐρήσεις, κ.τ.λ.

⁵² ἀγώνας νικᾶν. This is really a cognate accusative, like νίκην νικᾶν, and similar to νικᾶν Ὁλύμπια and the like forms. Ἀγών στεφανίτης is one where a wreath was the guerdon, opposed to one where the prize bore a money value (θεματικός). For ποιόν τινα see I. i. 1 (τοιόδε τις).

θέλοι ἀγωνίζεσθαι, ποιόν τινα τοῦτον νόμιζοις ἀν τὸν ἄνδρα εἶναι; Δῆλον ὅτι, ἔφη, μαλακόν τε καὶ δειλόν. 2. Εἰ δέ τις, ἔφη, δυνατὸς ὅν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τήν τε πόλιν αὐξεῖν καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι ὀκνοίη δὴ⁵³ τοῦτο πράττειν, οὐκ ἀν εἰκότως δειλὸς νομίζοιτο; "Ισως, ἔφη ἀτὰρ πρὸς τί με ταῦτ' ἐρωτᾶς; "Οτι, ἔφη, οἷμαί σε δυνατὸν ὅντα ὀκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα⁵⁴ ὃν ἀνάγκη σοι μετέχειν πολίτη γε ὄντι. 3. Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαριδῆς, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγι-, ὡσκεις; 'Εν ταῖς συνουσίαις, ἔφη, αἱς σύνει⁵⁵ τοῖς τὰ τῆς πόλεως πράττουσιν καὶ γάρ, ὅταν τι ἀνακοινώνται σοι, ὅρῳ σε καλῶς συμβουλεύοντα, καὶ ὅταν τι ἀμαρτάνωσιν, ὅρθῶς ἐπιτιμῶντα. 4. Οὐ ταῦτόν ἐστιν, ἔφη, ὁ Σώκρατες, ιδίᾳ τε διαλέγεσθαι καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ μήν, ἔφη, ὅ γε ἀριθμεῖν δυνάμενος οὐδὲν ἥττον ἐν τῷ πλήθει ἡ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνας⁵⁶ ἄριστα κιθαρίζοντες, οὗτοι καὶ ἐν τῷ πλήθει κρατιστεύουσιν. 5. Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ ὄρᾶς ἐμφυτά τε ἀνθρώποις ὅντα καὶ πολλῷ μᾶλλον ἐν τοῖς ὅχλοις ἡ ἐν ταῖς ιδίαις ὄμιλίαις παριστάμενα; Καὶ σέ γε διδάξων, ἔφη, ὥρμημαί, ὅτι οὔτε τοὺς φρονιμωτάτους⁵⁷ αἰδούμενος οὔτε τοὺς ἰσχυροτάτους φοβού-

⁵³ ὀκνοίη δῆ. "Should be absolutely reluctant." Δῆ seems only used to give emphasis to ὀκνοίη, just as it occurs with superlatives, πλεῖστοι δῆ, κ.τ.λ.

⁵⁴ καὶ ταῦτα. Sc. καὶ ταῦτα ("and that too") ἐπιμελεῖσθαι τούτων ὅν, κ.τ.λ. For the next words cf. I. iii. 10.

⁵⁵ αἱς σύνει. Cf. II. i. 32, παρ' ἀνθρώποις οἵς προσήκει. In the next words καὶ corresponds to καὶ in καὶ θταν τι ἀμαρτάνωσιν.

⁵⁶ κατὰ μόνας. "Alone," supplying perhaps χώρας. Cf. Thucyd.

i. 37, δπως κατὰ μόνας ἀδικῶσι.

⁵⁷ ὅτι οὔτε τοὺς φρονιμωτάτους. "I am bent," says Socrates, "on showing you that you feel too bashful to speak amongst the foolish, although you cannot be in the position of feeling bashful before the wise, or timid before the strong, for the assembly is made up of those who are neither. There are in it no wise men before whom you might feel bashful, nor strong before whom you might feel alarmed." It is perfectly true, nevertheless, that a

μενος ἐν τοῖς ἀφρονεστάτοις τε καὶ ἀσθενεστάτοις αἰσχύνη λέγειν⁶⁸ 6. πότερον γὰρ τοὺς γναφεῖς αὐτῶν ἡ τοὺς σκυτεῖς ἢ τοὺς τέκτονας ἢ τοὺς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους⁶⁹ καὶ φροντίζοντας, ὅτι ἐλάττονος πράμενοι πλείονος ἀποδῶνται, αἰσχύνη; ἐκ γὰρ τούτων ἀπάντων ἡ ἐκκλησία συνισταται. 7. Τί δὲ οἱει διαφέρειν διὰ ποιεῖς ἢ τῶν ἀσκητῶν⁷⁰ ὅντα κρείττω τοὺς ἰδιώτας⁷¹ φοβεῖσθαι; οὐ γὰρ τοῖς πρωτεύοντισιν ἐν τῇ πόλει, ὧν ἔνιοι καταφρονοῦσι σου, ῥᾳδίως διαλεγόμενος καὶ τῶν ἐπιμελομένων τοῦ τῇ πόλει διαλέγεσθαι πολὺ περιών⁷² ἐν τοῖς μηδὲ πώποτε φροντίσασι τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκάσιν ὀκνεῖς λέγειν δεδιώς, μὴ καταγελασθῆς; 8. Τί δ'; ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὄρθως λεγόντων καταγελᾶν; Καὶ γὰρ οἱ ἔτεροι, ἔφη διὸ καὶ θαυμάζω σου⁷³, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥᾳδίως χειρούμενος, τούτοις δὲ⁷⁴ μηδένα τρόπου οἱει δυνήσεσθαι προσενεχθῆναι.

person may be, and feel, superior to each unit in an assembly, and yet be afraid to address them collectively. There is the chance of failure present to the speaker, and the mysterious influence of numbers. There are some remarks on the subject in "Remains of Archbishop Whately."

⁶⁸ μεταβαλλομένους. "Those who barter goods," distinguished from the merchants who cross the seas with their merchandise.

⁶⁹ ἢ τῶν ἀσκητῶν. The sense of comparison inherent in διαφέρει accounts for the use of ή. Cf. III. ii. 14, τηνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα ἢ πρὶν ἐπιθυμῆσαι διδόναι. With ἀσκητῶν supply τινά.

⁷⁰ ἰδιώτας. 'Ιδιώτης is used, like our "layman," as opposed to

a professional. Cf. Thucyd. vi. 72, ἰδιώτας ὁς εἰπεῖν χειροτέχναις ἀνταγωνισταμένους, "laymen against craftsmen in war."

⁷¹ πολὺ περιών. "Being greatly superior to." Cf. Xen. Anab. I. ix. 24, τὸ δὲ τῇ ἐπιμελείᾳ περιέναι τῶν φίλων. Below, in καὶ γὰρ οἱ ἔτεροι, καὶ is to be joined with οἱ ἔτεροι, "for the others as well as those in the assembly." "The others" are those with whom he is brought into contact privately (see above, § 3).

⁷² θαυμάζω σου. The object after θαυμάζω is the whole clause, εἰ . . . προσενεχθῆναι. See note on III. vi. 17, under τῶν εἰδότων.

⁷³ τούτοις δέ. The δέ is superfluous, a participle only having preceded (χειρούμενος). Cf. Plato de Repub. 393 E, ἐκείνοις μὲν τοὺς

9. Ὁγαθέ, μὴ ἀγνόει, σεαυτὸν μηδὲ ἀμάρτανε ἂν οἱ πλεῖστοι ἀμαρτάνουσιν οἱ γὰρ πολλοὶ ὡρμηκύτες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἔξετάζειν μὴ οὖν ἀπορράφθύμει τούτου, ἄλλὰ διατείνου μᾶλλον πρὸς τὸ σεαυτῷ προσέχειν καὶ μὴ ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἔστι διὰ σὲ βέλτιον ἔχειν τούτων γὰρ καλῶς ἔχοντων οὐ μόνον οἱ ἄλλοι πολένται, ἄλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς σὺ οὐκ ἐλάχιστα ὡφελήσῃ.

CHAPTER VIII.

1. Ἀριστίππου δ' ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, ὥσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἡλέγχετο, βουλόμενος τοὺς συνόντας ὡφελεῖν ὁ Σωκράτης ἀπεκρίνατο, οὐχ ὥσπερ οἱ φυλαττόμενοι, μή πῃ ὁ λόγος ἐπαλλαχθῇ⁶⁵, ἀλλ' ὡς ἀν πεπεισμένοι μάλιστα πράττειν τὰ δέοντα. 2. Ο μὲν γὰρ αὐτὸν ἤρετο, εἴ τι εἰδείη ἀγαθόν, ἵνα, εἴ τι εἴποι τῶν τοιούτων, οἷον ἡ σιτίου ἡ ποτὸν ἡ χρήματα ἡ ὑγίειαν ἡ ῥώμην ἡ τόλμαν, δεικνύοι δὴ⁶⁶ τοῦτο κακὸν ἐνίστε ὅν τὸ δὲ εἰδώς, ὅτι, ἐάν τι

θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αἴτους δὲ σωθῆναι. Buttman in his remarks on δέ in *apodosi* at the end of his edition of the speech against Midias, quotes also Thucyd. i. 67, φανερῶς μὲν οὐ πρεσβευθμένοι, κρύφα δὲ ἐνῆγον τὸν πόλεμον; but this seems dubious, as κρύφα may be singly opposed to φανερῶς οὐ πρεσβευθμένοι, so that ἐνῆγον applies to both clauses.

⁶⁵ ἐπαλλαχθῆ. “Should get into a difficulty,” “become ambiguous.” People who are arguing for argument's sake, are careful not to say any thing which may

cut both ways, and so be turned against them. If Socrates had admitted wealth to be good, for instance, it would have got him into difficulty by reason of the ambiguity of the admission, for wealth is not under all circumstances good. For ὡς ἀν πεπεισμένοι cf. III. vi. 4, under ὡς ἀν τότε σκοπῶν.

⁶⁶ δεικνύοι δῆ. “He might—as of course he could—prove.” This does not seem to be the same use of δῆ as in III. vii. 2, δικνόῃ δῆ, for I do not see that δεικνύοι admits of any emphasis. It rather

ένοχλή ἡμᾶς, δεόμεθα τοῦ παύσοντος, ἀπεκρίνατο ἦπερ καὶ ποιεῖν⁶⁶ κράτιστον 3. Ἀρά γε, ἔφη, ἐρωτᾶς με, εἴ τι οἶδα πυρετοῦ ἀγαθόν; Οὐκ ἔγωγ', ἔφη. Ἄλλ' ὁφθαλμίας; Οὐδὲ τοῦτο. Ἄλλὰ λιμοῦ; Οὐδὲ λιμοῦ. Ἄλλὰ μήν, ἔφη, εἴγ' ἐρωτᾶς με, εἴ τι ἀγαθὸν οἶδα, δι μηδενὸς ἀγαθὸν ἔστιν, οὕτ' οἶδα, ἔφη, οὕτε δέομαι⁶⁷.

4. Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτόν, εἴ τι εἰδείη καλόν; Καὶ πολλά, ἔφη. Ἀρ' οὖν, ἔφη, πάντα ὅμοια ἀλλήλοις; Ως οἶόν τε μὲν οὖν, ἔφη, ἀνομοιότατα ἔνια. Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἀν εἴη; Ὅτι, νὴ Δι', ἔφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμον ἀνθρώπῳ ἄλλος ἀνόμοιος, καλὸς πρὸς πάλην, ἔστι δὲ ἀσπίς, καλὴ πρὸς τὸ προβαλέσθαι, ώς ἔνι ἀνομοιοτάτη τῷ ἀκοντίῳ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι. 5. Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνῃ μοι ἢ ὅτε σε ἡρώτησα, εἴ τι ἀγαθὸν εἰδείης. Σὺ δ' οἴει, ἔφη, ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἰσθ', ὅτι πρὸς ταῦτα πάντα καλά τε κἀγαθά ἔστιν; πρῶτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν ἔστιν, ἐπειτα⁶⁸ οἱ ἀνθρώποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ καλοὶ κἀγαθοὶ λέγον-

seems used, as often, when an admitted fact is stated. Cf. II. i. 21, *ὅπερ δῆ*, “which, as every one knows.”

⁶⁶ ἦπερ καὶ ποιεῖν. “As it was also best to do” (sc. to answer); so that ποιεῖν is equivalent to ἀποκρίνασθαι. Καὶ does not seem to mean any thing here, and indeed, as I have before remarked, after relatives is apparently added mechanically.

⁶⁷ οὕτε δέομαι. Sc. εἰδέναι. It is to be remarked that here Socrates distinctly asserts the relativity of goodness: a thing is good *for* something else; in other

words, there is no recognition so far of an abstract, absolute good; a view which Plato would refuse to admit.

⁶⁸ ἐπειτα. This corresponds to πρῶτον μέν. Cf. I. ii. 1. Below, τὸ αὐτό τε λέγονται is not easy to explain. Perhaps τὸ αὐτό is an accusative of locality as it were, like ἀγαθὸς τὰ πολευμικά. If so, the words mean, “are said to be beautiful and good in the self-same point (or quality) and with reference to the same objects.” The general doctrine of course is, that use is the measure of beauty.

ταὶ, πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν ἀνθρώπων καλά τε κἀγαθὰ φαίνεται, πρὸς ταῦτα δὲ καὶ τὰλλα πάντα, οἵς ἀνθρωποι χρῶνται, καλά τε κἀγαθὰ νομίζεται, πρὸς ἄπερ ἀν εὔχρηστα ἥ. 6. Ἐρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλόν ἐστιν; Νὴ Δί', ἔφη, καὶ χρυσῆ γε ἀσπὶς αἰσχρόν, ἐὰν πρὸς τὰ ἑαυτῶν ἔργα ὁ μὲν καλῶς πεποιημένος ἥ, ἥ δὲ κακῶς. Λέγεις σύ, ἔφη, καλά τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι; 7. Καὶ νὴ Δί' ἔγωγ', ἔφη, ἀγαθά τε καὶ κακά πολλάκις γὰρ τό τε λιμοῦ ἀγαθὸν πυρετοῦ κακόν ἐστι, καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακόν ἐστι, πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλὸν πρὸς πάλην αἰσχρόν, τὸ δὲ πρὸς πάλην καλὸν πρὸς δρόμον αἰσχρόν· πάντα γαρ ἀγαθὰ μὲν καὶ καλά ἐστι πρὸς ἀν εὐ ἔχη, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἀν κακῶς.

8. Καὶ οἰκίας λέγων δὲ τὰς αὐτὰς καλάς τε εἶναι καὶ χρησίμους παιδεύειν ἔμοιγ' ἐδόκει, οἵας χρὴ οἰκοδομεῖσθαι. Ἐπεσκόπει δὲ ὡδεῖ Ἀρά γε τὸν μέλλοντα οἰκίαν οἴαν χρὴ ἔχειν τοῦτο δεῖ μηχανᾶσθαι, ὅπως ἡδίστη τε ἐνδιαιτᾶσθαι καὶ χρησιμωτάτη ἐσται; τούτου δὲ ὄμολογουμένου 9. Οὔκουν ἡδὺ μὲν θέρους ψυχεινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεεινήν; ἐπειδὴ δὲ καὶ τοῦτο συμφαίει⁶⁹. Οὔκουν ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει⁷⁰, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει; Οὔκουν εἴ γε καλῶς ἔχει ταῦτα οὕτω γίγνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ὥνα ὁ χειμερινὸς ἥλιος

⁶⁹ συμφαίειν. For the optative cf. I. ii. 57, ἐπειδὴ δρολογήσαιτο.

⁷⁰ ὑπολάμπει. “Shines underneath,” I suppose because in winter the sun moves through the heaven at a less elevation

above the horizon than in the summer. A house should be high towards the south to catch as much of the winter sun as possible,—in the summer, if the sun was overhead, a low and a high dwelling would be all one.

μὴ ἀποκλείηται, χθαμαλώτερα δὲ τὰ πρὸς ἄρκτον, ὥν
οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἀνεμοῖ; 10. ὡς δὲ συνε-
λόντι⁷¹ εἰπεῖν, ὅποι πάσας ὥρας αὐτός τε ἀν ἥδιστα
καταφεύγοι καὶ τὰ ὅντα ἀσφαλέστατα τιθοῖτο, αὕτη ἀν
εἰκότως ἥδιστη τε καὶ καλλίστη οἰκησις εἴη· γραφαὶ δὲ
καὶ ποικιλίαι⁷² πλείονας εὐφροσύνας ἀποστεροῦσιν ἡ
παρέχουσι. Ναοῖς γε μὴν καὶ βωμοῖς χώραν ἔφη εἶναι
πρεπωδεστάτην, ἥτις ἐμφανεστάτη οὖσα ἀστιβεστάτη
εἴη· ἥδιν μὲν γὰρ ἴδοντας προσεύξασθαι, ἥδιν δὲ ἀγνῶς
ἔχοντας⁷³ προσιέναι.

CHAPTER IX.

1. Πάλιν δὲ ἐρωτώμενος, ἡ ἀνδρία πότερον εἴη δι-
δακτὸν ἡ φυσικόν; Οἷμαι μέν⁷⁴, ἔφη, ὥσπερ σῶμα
σώματος ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὗτο
καὶ ψυχὴν ψυχῆς ἐρρωμενεστέραν πρὸς τὰ δεινὰ φύει
γίγνεσθαι· ὅρῳ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι
τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλμῃ. 2. Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ μελέτῃ πρὸς
ἀνδρίαν αὐξεσθαι· δῆλον μὲν γάρ, ὅτι Σκύθαι καὶ
Θράκες οὐκ ἀν τολμήσειαν ἀσπίδας καὶ δόρατα λα-
βόντες Λακεδαιμονίους διαμάχεσθαι, φανερὸν δέ, ὅτι

⁷¹ συνελόντι. “And to speak as would suit one who embraces the whole matter into one sentence,” i.e. “to speak briefly.” Cf. Thucyd. ii. 40, ξυνελών τε λέγω.

⁷² γραφαὶ δὲ καὶ ποικιλίαι. “Paintings and decorations.” As Kühner suggests, to avoid having these injured by the sun, the houses were perhaps so built as to be sheltered from its rays.

⁷³ ἀγνῶς ᔁχοντας. The mean-

ing of the whole passage seems to be this,—Temples ought to be exposed to view, not shrouded by thick groves, that a man might see them as he approached for prayer, and yet with an access uncrowded, that the worshipper might not be liable to contract any pollution as he drew near from contact with the multitude of a crowded approach.

⁷⁴ Οἷμαι μέν. For μέν without δέ to correspond, cf. II. vi. 5.

καὶ Δακεδαιμόνιοι οὗτ' ἀν Θραξὶν ἐν πέλταις⁷⁵ καὶ ἀκοντίοις οὕτε Σκύθαις ἐν τόξοις ἐθέλοιεν ἀν διαγωνίζεσθαι. 3. Ὁρῶ δὲ ἔγωγε καὶ ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει διαφέροντας ἄλληλων τοὺς ἀνθρώπους καὶ ἐπιμελείᾳ πολὺ ἐπιδιδόντας· ἐκ δὲ τούτων δῆλόν ἐστιν, ὅτι πάντας χρὴ καὶ τοὺς εὐφίεστέρους καὶ τοὺς ἀμβλυτέρους τὴν φύσιν, ἐν οἷς ἀν ἀξιόλογοι βούλωνται γενέσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν.

4. Σοφίαν δὲ καὶ σωφροσύνην⁷⁶ οὐ διώριζεν, ἀλλὰ τὸν τὰ μὲν καλά τε καὶ ἀγαθὰ γιγνώσκοντα χρῆσθαι⁷⁷ αὐτοῖς καὶ τὸν τὰ αἰσχρὰ εἰδότα εὐλαβεῖσθαι σοφόν τε καὶ σώφρονα ἔκρινεν. Προσερωτώμενος δέ, εἰ τοὺς ἐπισταμένους μὲν ἀ δεῖ πράττειν, ποιοῦντας δὲ τάνατία, σοφούς τε καὶ ἐγκρατεῖς εἶναι νομίζοι. Οὐδέν γε

⁷⁵ ἐν πέλταις. For this use of *ἐν* ("arrayed in," or similar meaning), cf. *Aesch.* *Prom.* *Vinct.* 424, *στράτος δεινωρφοῖσι βρέμειν* *ἐν αἰχμαῖς*. Also *Xen. Anab.* V. iii. 3, *ἔξετασις ἐν τοῖς δπλοῖς ἐγένετο*.

⁷⁶ Σοφίαν δὲ καὶ σωφροσύνην. The first of these is an intellectual virtue, the second a moral one. The first implies a scientific knowledge of what virtue consists in; the second, that balance of the passions which enables any one to carry theory into practice. This was the weak side of Socrates' ethics. He believed virtue to consist in knowledge; for he thought that if a man really knew what was right (and the consequences of doing wrong), he would practise it. But this leaves out of sight the enormous influence of the passions. This was his theory; but it is only fair to add that practically he strongly urged the necessity

of keeping down the passions and appetites. But he was, herein, as many others, superior to his own theory. Aristotle (*Nicom. Eth.* VI. xiii. 5) remarks, *Σωκράτης τῇ μὲν δρθῷ ἐξήτει, τῇ δὲ ἡμάρτανεν ὅτι μὲν γὰρ φρονήσεις φέτο εἶναι πάσας τὰς ἀρετὰς, ἡμάρτανεν, ὅτι δὲ οὐκ ἄνευ φρονήσεως, καλῶς ἔλεγεν.*

⁷⁷ χρῆσθαι. The simplest explanation of this infinitive seems to me to be, that it depends on *ὅστε* omitted. The man who knows what is honourable and good so as to apply his knowledge practically, is both *σοφός* and *σώφρων*, an assertion, of course, of the doctrine mentioned in the last note. For the omission of *ὅστε* cf. II. v. 3, *τὸν δὲ πριαμην ἀν φίλον μοι εἶναι*. There is an irregularity of structure besides in this sentence, for *τὸν τὰ μὲν καλά, καὶ τὸν τὰ αἰσχρά* ought to be, *τὸν τὰ μὲν καλά, τὰ δὲ αἰσχρά*.

μᾶλλον, ἔφη, ή ἀσόφους⁷⁸ τε καὶ ἀκρατεῖς πάντας γὰρ οἴμαι προαιρουμένους ἐκ τῶν ἐνδεχομένων ἢ οἴονται συμφορώτατα αὐτοῖς εἶναι, ταῦτα πράττειν. Νομίζω οὖν τοὺς μὴ ὄρθως πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι. 5. Ἐφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι τά τε γὰρ δίκαια⁷⁹ καὶ πάντα, ὅσα ἀρετῆς πράττεται, καλά τε καὶ ἀγαθὰ εἶναι καὶ οὗτ' ἀν τοὺς ταῦτα εἰδότας ἄλλο ἀντὶ τούτων οὐδὲν προελέσθαι, οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλλὰ καὶ ἐὰν ἐγχειρώσιν, ἀμαρτάνειν οὕτω καὶ τὰ καλά τε καὶ ἀγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ ἐὰν ἐγχειρώσιν, ἀμαρτάνειν ἐπεὶ οὖν τά τε δίκαια καὶ τὰ ἄλλα καλά τε καὶ ἀγαθὰ πάντα ἀρετῆς πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ή ἄλλη πᾶσα ἀρετὴ σοφία ἐστί. 6. Μανίαν γε μὴν ἐναντίον μὲν ἔφη εἶναι σοφία, οὐ μέντοι γε τὴν ἀνεπιστημοσύνην μανίαν ἐνόμιζε, τὸ δὲ ἀγνοεῖν ἑαυτὸν καὶ μὴ ἡ οἶδε⁸⁰ δοξάζειν τε καὶ οἰεσθαι

⁷⁸ ἀσόφους κ.τ.λ. These words appear to me to be predicates: "I think them no more wise and continent than I think them unwise and incontinent." Others make them subjects, "the persons described above are no more wise, &c., than unwise persons are wise."

⁷⁹ τά τε γὰρ δίκαια. The steps in the argument are these: (1) all acts of justice and virtue are beautiful (*τά τε γὰρ δίκαια . . . ἀγαθὰ εἶναι*), (2) those who know what is beautiful will choose it (*καὶ οὗτ' ἀν . . . ἀμαρτάνειν*), (3) the wise (who do so possess knowledge) will do what is beautiful (*οὕτω καὶ . . . ἀμαρτάνειν*), (4) but as said in (1), acts of justice and what is beautiful are done by virtue (*ἐπειλ οὖν . . . πράττεται*),

(5) therefore justice and all virtue is knowledge (*δῆλον δτι, κ.τ.λ.*). Here it is clear that (4) is incorrectly put; it ought to be merely a repetition of (1), viz. acts of justice and virtue are beautiful, instead of which the assertion is, that acts of justice and all beautiful acts are done by virtue. But Xenophon may have implied that the converse was necessarily true; that if all beautiful acts are done by virtue, all acts of virtue are beautiful, which the strict argument requires.

⁸⁰ καὶ μὴ ἡ οἶδε. This can only be explained by supposing an ellipse, *δοξάζειν . . . μὴ ἡ οἶδε* (*ἄλλ' ἡ μὴ οἶδεν*). Stallbaum (Plato, Crito 47 E) quotes Phædo 77 E, μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων *τὸν Socrates' opinion,*

γιγνώσκειν ἐγγυτάτῳ⁸¹ μανίας ἐλογίζετο εἶναι τοὺς μέντοι πολλοὺς ἔφη, δὲ μὲν οἱ πλείστοι ἀγνοοῦσι, τοὺς διημαρτηκότας τούτων οὐ φάσκειν μαίνεσθαι, τοὺς δὲ διημαρτηκότας ὧν οἱ πολλοὶ γιγνώσκουσι μαίνομένους καλεῖν· 7. έάν τε γάρ τις μέγας οὕτως οἴηται εἶναι, ὥστε κύπτειν τὰς πύλας τοῦ τείχους διεξιών, έάν τε οὕτως ἵσχυρός, ὥστ' ἐπιχειρεῖν οἰκλας αἴρεσθαι ή ἄλλῳ τῷ ἐπιτίθεσθαι τῶν πᾶσι δῆλων ὅτι ἀδύνατά ἔστι, τούτον μαίνεσθαι φάσκειν, τοὺς δὲ μικρὸν διαμαρτάνοντας οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι, ἀλλ', ὥσπερ τὴν ἵσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν μεγάλην παράνοιαν μανίαν αὐτοὺς καλεῖν.

8. Φθόνον δὲ σκοπῶν, δ.τι εἴη⁸², λύπην μέν τινα ἔξεύρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυχίας οὔτε τὴν ἐπ' ἔχθρῶν εὐτυχίας γιγνομένην, ἀλλὰ μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνιωμένους. Θαυμαζόντων δέ τινων, εἴ τις φίλων τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο, ὑπεριμητσκεν, ὅτι πολλοὶ οὕτως πρός τινας ἔχουσιν, ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν, ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχούντων δὲ λυπεῖσθαι τούτο δὲ φρονίμῳ μὲν ἀνδρὶ οὐκ ἀν συμβῆναι, τοὺς ἡλιθίους δὲ ἀεὶ πάσχειν αὐτό.

9. Σχολὴν δὲ σκοπῶν, τί εἴη, ποιοῦντας μέν τι ὅλως ἄπαντας, σχολάζοντας μέντοι τοὺς πλείστους ἔφη εύρισκειν καὶ γὰρ τοὺς πεττεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι πάντας δὲ τούτους ἔφη σχολάζειν·

madness was the want of knowledge,—self-knowledge, that is, and ignorance of virtue. The popular notion of madness is serious ignorance of what others know.

⁸¹ ἐγγυτάτῳ. The adverb is used (like an adjective) as a predicate. Cf. Plato, Leg. 942 C,

τὸν βίον ἀθρόον ἀεὶ καὶ ἄμα καὶ κοινόν.

⁸² δ.τι εἴη. Not “what it might be,” for that would be εἴη τι, but “what it was,” the optative being due to the *oratio obliqua*. There is nothing to correspond to μέν in λύπην μέν except μέντοι.

έξειναι γάρ αὐτοῖς ίέναι πράξοντας⁸³ τὰ βελτίω τούτων ἀπὸ μέντοι τῶν βελτιώνων ἐπὶ τὰ χείρω ίέναι οὐδένα⁸⁴ σχολάζειν, εἰ δέ τις ἵι, τοῦτον ἀσχολίας αὐτῷ οὕσης κακῶς ἔφη τοῦτο πράττειν.

10. Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἱρέθεντας, οὐδὲ τοὺς κλήρῳ λαχόντας, οὐδὲ τοὺς βιασαμένους, οὐδὲ τοὺς ἔξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. 11. Ὁπότε γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προστάττειν ὅτι χρὴ ποιεῖν, τοῦ δὲ ἄρχομένου τὸ πείθεσθαι, ἐπεδείκνυεν ἐν τε νηὶ⁸⁵ τὸν μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηὶ πάντας πειθομένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς, καὶ ἐν νόσῳ τοὺς νοσοῦντας, καὶ ἐν σωμασκίᾳ τοὺς σωματικοῦντας, καὶ τοὺς ἄλλους πάντας, οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἀν μὲν αὐτοὶ⁸⁶ ἡγῶνται ἐπίστασθαι ἐπιμελεῖσθαι,—εἰ δὲ μή, τοῖς ἐπισταμένοις οὐ μόνον

⁸³ πράξοντας. For the case cf. I. i. 9.

⁸⁴ ίέναι οὐδένα. “To change however from better to worse, no one had leisure for *that*; but if any one did so change, inasmuch as he had no leisure really at his disposal, he did badly.” This is obscure. An idle man was one, in the view of Socrates, who was not engaged in some useful occupation; a man who spent his time at dice was idle, for he might have left off gambling, and betaken himself to something useful. If, however, a man was already usefully employed, he could never have “leisure” to take up with what was bad; there was always something useful to turn his hand to, and so,

having no leisure really, his adoption of the worst pursuits was bad. In *τοῦτο πράττειν*, *τοῦτο* means *τὸ λέναι ἐπὶ τὰ χείρω*, and *κακῶς πράττειν* is not, as generally, “to be unfortunate,” but “to act badly.”

⁸⁵ ἐν τε νῃ. For the absence of the article, and its presence in the next line but one, cf. I. i. 9. Translate, “on ship-board,” and “in the ship.” Below, *τὸν ἐπιστάμενον* is used absolutely, the man who has the requisite knowledge.

⁸⁶ ἀν μὲν αὐτοὶ. This sentence is not completed. Cf. III. i. 9, εἰ μέν . . . ἐδίδαξεν, εἰ δὲ μή, κ.τ.λ. Here, as there, supply *καλῶς ξει*, “all well and good.”

παρούσι πειθομένους, ἀλλὰ καὶ ἀπόντας μεταπεμπομένους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν ἐν δὲ ταλασίᾳ καὶ τὰς γυναικας ἐπεδείκνυεν ἀρχούσας τῶν ἀνδρῶν διὰ τὸ τὰς μὲν εἰδέναι, ὅπως χρὴ ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. 12. Εἰ δέ τις πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἔξεστι μὴ πείθεσθαι τοὺς ὄρθως λέγουσι· Καὶ πῶς ἄν⁸⁷, ἔφη, ἔξείη μὴ πείθεσθαι ἐπικειμένης γε ζημίας, ἐάν τις τῷ εὐ λέγοντι μὴ πείθηται; ἐν φὶ γὰρ ἄν τις πράγματι μὴ πείθηται τῷ εὐ λέγοντι, ἀμαρτήσεται δήπου, ἀμαρτάνων δὲ ζημιωθήσεται. 13. Εἰ δὲ φαίη τις τῷ τυράννῳ ἔξεῖναι καὶ ἀποκτεῖναι τὸν εὐ φρονοῦντα· Τὸν δὲ ἀποκτείνοντα, ἔφη, τοὺς κρατίστους τῶν συμμάχων οἵει ἀζήμιον γύγνεσθαι ἡ ὡς ἔτυχε⁸⁸ ζημιοῦσθαι; πότερον γὰρ ἀν μᾶλλον οἵει σώζεσθαι τὸν ταῦτα ποιοῦντα ἡ οὔτω καὶ τάχιστ'⁸⁹ ἀν ἀπολέσθαι; 14. Ἐρομένου δέ τινος αὐτόν, τῇ δοκοίη αὐτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο· Εὐπραξίαν⁹⁰. Ἐρομένου δὲ πάλιν, ει καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι· Πᾶν μὲν οὖν τούναντίον ἔγωγ், ἔφη, τύχην καὶ πρᾶξιν ἥγοῦμαι· τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων εὐτυχίαν οἷμαι εἶναι, τὸ δὲ μαθόντα τε καὶ μελετήσαντά τι εὐ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦτο ἐπιτηδεύοντες δοκοῦσί μοι εὐ πράττειν. 15. Καὶ ἀρίστους δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς τὰ γεωργικὰ εὐ πράττοντας, ἐν δὲ ἰατρείᾳ τοὺς τὰ ἰατρικά, ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά, τὸν δὲ μηδὲν

⁸⁷ Καὶ πῶς ἄν. For the sense of καὶ πῶς ἄν, as distinguished from πῶς καὶ ἄν, see note on I. iii. 10.

⁸⁸ Η ἀς ἔτυχε κ.τ.λ. “Or be only slightly harmed.” So in I. i. 14, τὰ τυχόντα ξέλα are “common-place stocks.”

⁸⁹ καὶ τάχιστ’. “In the very

quickest way possible.”

⁹⁰ Εὐπραξίαν. “Well-doing,” “the practice of virtue.” The word generally means “prosperity.” Cf. Thucyd. iii. 39, αἰς ἄν ἀπροσδόκητος εὐπραξία ἔλθῃ. It is distinguished here from εὐτυχία, which is mere good luck.

εὐ πράττοντά οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλῆ.

CHAPTER X.

1. Ἐλλὰ μὴν καὶ εἴ⁹¹ ποτε τῶν τὰς τέχνας ἔχοντων καὶ ἐργασίας ἔνεκα χρωμένων αὐταῖς διαλέγοιτό τινες, καὶ τούτοις ὡφέλιμος ἦν εἰσελθὼν μὲν⁹² γάρ ποτε πρὸς Παρράσιον τὸν ζωγράφον καὶ διαλεγόμενος αὐτῷ· Ἐρα, ἔφη, ὁ Παρράσιε, γραφική ἐστιν ἡ εἰκασία τῶν ὄρωμένων; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλά, καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινά, καὶ τὰ σκληρὰ καὶ τὰ μαλακά, καὶ τὰ τραχέα καὶ τὰ λεῖα, καὶ τὰ μέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμιμεῖσθε. Ἀληθῆ λέγεις, ἔφη. 2. Καὶ μὴν τά γε καλὰ εἴδη ἀφομοιοῦντες, ἐπειδὴ οὐ ράδιον ἐνὶ ἀνθρώπῳ περιτυχεῖν ἀμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἔξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; Ποιοῦμεν γάρ, ἔφη, οὕτως. 3. Τί γάρ; ἔφη, τὸ πιθανώτατόν τε καὶ ἥδιστον καὶ φιλικώτατον καὶ ποθεινότατον καὶ ἐρασμιώτατον ἀπομιμεῖσθε τῆς ψυχῆς ἥθος; ἡ οὐδὲ μιμητόν ἐστι τοῦτο; Πῶς γὰρ ἂν, ἔφη, μιμητὸν εἴη, ὁ Σώκρατες, δι μήτε συμμετρίαν μήτε χρῶμα μήτε ὡν σὺ εἰπας⁹³ ἄρτι μηδὲν ἔχει, μηδὲ ὅλως ὄρατόν ἐστιν; 4. Ἐρ οὖν, ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς τινας; Ἐμοιγε δοκεῖ, ἔφη. Οὕκουν τοῦτο

⁹¹ καὶ εἰ. The καὶ here does not qualify εἰ so as to mean “even supposing that,” putting forward a supposition as improbable; but simply means “also,” as does καὶ in καὶ τούτοις. The double use of καὶ in both clauses has been noticed before. Cf. I. vi. 3, ὀσπεω

καὶ τῶν ἄλλων, οὗτω καὶ σύ.

⁹² εἰσελθὼν μέν. To this corresponds πρὸς δὲ Κλείτωνα (§ 6). Below, ἐκμιμεῖσθε is, “you copy to the life” (ἐκ).

⁹³ ὡν σὺ εἰπας. See the end of § 1 for the qualities mentioned.

γε μιμητὸν ἐν τοῖς ὅμμασιν; Καὶ μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσωπα οἵ τε φροντίζοντες καὶ οἱ μή; Μὰ Δι' οὐδῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γίγνονται. Οὕκουν, ἔφη, καὶ ταῦτα δυνατὸν ἀπεικάζειν; Καὶ μάλα, ἔφη. 5. Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον καὶ τὸ σωφρονητικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐστώτων καὶ κινουμένων ἀνθρώπων διαφαίνει⁹⁴. Ἀληθῆ λέγεις, ἔφη. Οὕκουν καὶ ταῦτα μιμητά; Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη, νομίζεις ἡδιον ὄρᾶν τοὺς ἀνθρώπους, δι' ὃν τὰ καλά τε κἀγαθὰ καὶ ἀγαπητὰ ἡθη φαίνεται, ἢ δι' ὃν τὰ αἰσχρά τε καὶ πονηρὰ καὶ μισητά; Πολὺ νὴ Δι', ἔφη, διαφέρει, ὡ Σώκρατες.

6. Πρὸς δὲ Κλείτωνα τὸν ἀνδριαντοποιὸν εἰσελθών ποτε καὶ διαλεγόμενος αὐτῷ· "Οτι μέν, ἔφη, ω Κλείτων, ἀλλοίους⁹⁵ ποιεῖς δρομεῖς τε καὶ παλαιστὰς καὶ πύκτας καὶ παγκρατιστάς, ὥρῳ τε καὶ οἴδα· δ δὲ μάλιστα ψυχαγωγεῖ διὰ τῆς ὅψεως τοὺς ἀνθρώπους, τὸ ζωτικὸν φαίνεσθαι, πῶς τοῦτο ἐνεργάζῃ τοῖς ἀνδριάσιν; 7. Ἐπεὶ δὲ ἀπορῶν ὁ Κλείτων οὐ ταχὺ ἀπεκρίνατο· 'Ἄρ', ἔφη, τοῖς τῶν ζώντων εἰδεσιν ἀπεικάζων τὸ ἔργον ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἔφη. Οὕκουν τά τε ὑπὸ τῶν σχημάτων⁹⁶ κατασπώ-

⁹⁴ διαφαίνει. "Shines through," as a neuter verb. Cf. Anacreon xxviii. 31, Διαφαινέτω δὲ σαρκῶν Ολίγον τὸ σῶμ' ἔλέγχον.

⁹⁵ ἀλλοίους. "You make your runners and wrestlers different from each other," i.e. the runner is different in figure, attitude, &c.

from the wrestler, not, I think, the runners different amongst themselves. Below, τὸ ζωτικὸν φαίνεσθαι is explanatory of δ.

⁹⁶ ὑπὸ τῶν σχημάτων. "The parts drawn downwards by the various postures." Below, ἀπειλητικὰ ἀπεικαστέον is equivalent

μενα καὶ τὰ ἀνασπώμενα ἐν τοῖς σώμασι, καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνιέμενα ἀπεικάζων ὁμοιότερά τε τοῖς ἀληθινοῖς καὶ πιθανώτερα ποιεῖς φαίνεσθαι; 8. Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων τι σωμάτων ἀπομιμεῖσθαι οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις; Εἴκος γοῦν, ἔφη. Οὕκουν καὶ τῶν μὲν μαχομένων ἀπειλητικὰ τὰ ὅμματα ἀπεικαστέον, τῶν δὲ νευκηκότων εὐφραινομένων ἡ ὄψις μιμητέα; Σφόδρα γ', ἔφη. Δεῖ ἄρα, ἔφη, τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῷ εἰδει προσεικάζειν.

9. Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθών, ἐπιδείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὺ εἰργασμένους· Νὴ τὴν "Ηραν, ἔφη, καλόν γε, ὡ Πιστία, τὸ εὑρημα τῷ τὰ μὲν⁹⁷ δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν τὸν θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρῆσθαι. 10. Ἄταρ, ἔφη, λέξον μοι, ὡ Πιστία, διὰ τὶ οὗτε ἴσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων ποιῶν τοὺς θώρακας πλείονος πωλεῖς; "Οτι, ἔφη, ὡ Σώκρατες, εὐρυθμοτέρους ποιῶ. Τὸν δὲ ῥυθμόν⁹⁸, ἔφη, πότερα μέτρῳ ἡ σταθμῷ ἐπιδεικνύων πλείονος τιμᾶ; οὐ γὰρ δὴ ἵσους γε πάντας οὐδὲ ὁμοίους οἷμαί σε ποιεῖν, εἴγε ἀρμόττοντας ποιεῖς. Ἄλλὰ μὴ Δι', ἔφη, ποιῶ οὐδὲν γὰρ ὅφελός ἐστι θώρακος ἀνευ τούτου. 11. Οὕκουν, ἔφη, σώματά γε ἀνθρώπων τὰ μὲν εὔρυθμά ἐστι, τὰ δὲ ἄρρυθμα; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν, ἔφη, τῷ ἄρρυθμῳ σώματι ἀρμόττοντα τὸν θώρακα εὔρυθμον ποιεῖς; "Ωσπέρ καὶ ἀρμόττοντα"⁹⁹, ἔφη ὁ

τὸ ἀπεικαστέον ὥστε ἀπειλητικὰ εἶναι.

⁹⁷ τῷ τὰ μέν. "By reason of its covering those parts of the wearer (*τοῦ ἀνθρώπου*) which need a covering." Τοῦ ἀνθρώπου is the genitive after τὰ μέν.

⁹⁸ Τὸν δὲ ῥυθμὸν. "The due proportion" (between the several parts). Below, after ποιῶ supply αὐτοὺς ἀρμόττοντας.

⁹⁹ "Ωσπέρ καὶ ἀρμόττοντα. Sc. ποιῶ τὸν θώρακα, οὗτος καὶ ποιῶ εὔρυθμον. By which the artisan

άρμόττων γάρ ἔστιν εὔρυθμος. 12. Δοκεῖς μοι, ἔφη ὁ Σωκράτης, τὸ εὔρυθμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς τὸν χρώμενον, ὥσπερ ἀν εἰ¹⁰⁰ φαίης ἀσπίδα, ω̄ ἀν ἄρμόττη, τούτῳ εὔρυθμον εἶναι, καὶ χλαμύδα καὶ τάλλα ώσταύτῳ ἔοικεν ἔχειν τῷ σῷ λόγῳ. 13. Ἰσως δὲ καὶ ἄλλο τι οὐ μικρὸν ἀγαθὸν τῷ ἄρμόττειν πρόσεστι. Δίδαξον, ἔφη, ω̄ Σώκρατες, εἴ τι ἔχεις. Ἡπτον, ἔφη, τῷ βάρει πιέζουσιν οἱ ἄρμόττοντες τῶν ἀναρμόστων τὸν αὐτὸν σταθμὸν ἔχοντες· οἱ μὲν γὰρ ἀνάρμοστοι ἡ ὅλοι ἐκ τῶν ὕμων κρεμάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες δύσφοροι καὶ χαλεποὶ γίγνονται, οἱ δὲ ἄρμόττοντες διειλημμένοι τὸ βάρος¹ τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, τὸ δὲ ὑπὸ τῶν ὕμων, τὸ δὲ ὑπὸ τοῦ στήθους, τὸ δὲ ὑπὸ τοῦ νάτου, τὸ δὲ ὑπὸ τῆς γαστρὸς ὀλίγου δεῖν² οὐ φορήματι, ἀλλὰ προσθήματι ἐοίκασιν. 14. Εἴρηκας, ἔφη, αὐτό, δι' ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια νομίζω εἶναι· ἔνιοι μέντοι τοὺς ποικίλους καὶ τοὺς ἐπιχρύσους θώρακας μᾶλλον ὠνοῦνται. Ἀλλὰ μήν, ἔφη, εἴγε διὰ ταῦτα μὴ ἄρμόττοντας ὠνοῦνται, κακὸν ἔμοιγε δοκοῦσι ποικίλον τε καὶ ἐπίχρυσον ὠνεῖσθαι. 15. Ἄταρ, ἔφη, τοῦ σώματος

means that as “well-proportioned” (*εὔρυθμος*) means “fitting properly” the person who wears the breastplate, an ill-proportioned person *can* have a well-proportioned cuirass. In other words, “well-proportioned” is merely a relative term.

¹⁰⁰ *διπερ* ἀν εἰ. Sc. *διπερ* ἀν εἰ εἰ φαίης, or the like. Cf. Plato, *Apol.* 23 B, *διπερ* ἀν εἰ εἴποι, sc. ἀν ποιῶτε εἰ εἴποι, where see Stallbaum's note.

¹ *διειλημμένοι* τὸ βάρος. “Having the weight duly portioned out.” The accusative *τὸ βάρος* seems to me the accusative of

locality already spoken of, as seen in the common phrases ἀγαθὸς τὰ πολεμικά. Below, *φερόμενον* is to be supplied with ὑπὸ τῶν κλειδῶν.

² δλίγου δεῖν. *Δεῖν* is the infinitive of *δεῖ*, *ἵστε δλίγου δεῖν*, “so as to want only a little,” i.e. “nearly,” “almost.” *Ολίγου* alone is used in the same way. Cf. Plato, *Symp.* 198 C, δλίγου ἀποδρᾶς φχθμην. By *προσθήματι* just below he means “a natural addition to the body.” It was like having so much more flesh only to carry, which a man would not, within limits, feel a burden.

μὴ μένοντος³, ἀλλὰ τοτὲ μὲν κυρτουμένου, τοτὲ δὲ ὄρθουμένου, πῶς ἀν ἀκριβεῖς θώρακες ἀρμόττοιεν; Οὐδαμῶς, ἔφη. Λέγεις, ἔφη, ἀρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ χρείᾳ. Αὐτός, ἔφη, τοῦτο λέγεις, ὡς Σώκρατες, καὶ πάνυ ὄρθως ἀποδέχῃ.

CHAPTER XI.

1. Γυναικὸς δέ ποτε οὖσης ἐν τῇ πόλει καλῆς, ἦ δονομα ἦν Θεοδότη, καὶ οἵας συνεῖναι τῷ πείθοντι⁴, μνησθέντος αὐτῆς τῶν παρόντων τινὸς καὶ εἰπόντος, ὅτι κρείττον εἴη λόγου τὸ κάλλος τῆς γυναικός, καὶ ζωγράφους φήσαντος εἰσιέναι πρὸς αὐτὴν ἀπεικασούμενους, οἷς ἐκείνην⁵ ἐπιδεικνύειν ἔαυτῆς ὅσα καλῶς ἔχοι. Ἰτέον ἀν εἴη θεασομένους⁶, ἔφη ὁ Σωκράτης οὐ γὰρ δὴ ἀκούσασί γε τὸ λόγου κρείττον ἔστι καταμαθεῖν. Καὶ ὁ διηγησάμενος Οὐκ ἀν φθάνοιτ', ἔφη, ἀκολουθοῦντες. 2. Οὕτω μὲν δὴ πορευθέντες πρὸς τὴν Θεοδότην καὶ καταλαβόντες ζωγράφῳ τινὶ παρεστηκύιαν ἐθεάσαντο· παυσαμένου δὲ τοῦ ζωγράφου Ὁ ἄνδρες, ἔφη ὁ Σωκράτης, πότερον ἡμᾶς δεῖ μᾶλλον

³ μὴ μένοντος. “Supposing the body not to remain stationary.” By *τοὺς ἀκριβεῖς* below are meant, apparently, “the close fitting:” but it is not these, but such as adapt themselves to the movement of the body, which fit well.

⁴ οἵας συνεῖναι τῷ πείθοντι. Cf. I. iv. 6, *τοὺς δόντας οἵους τέμνειν εἶναι*. The words are equivalent to *τοιαύτης οὖσης* ὥστε συνεῖναι.

⁵ οἷς ἐκείνην. Although the sentence is a relative one, the influence of *φήσαντος* puts the verb in the infinitive. Cf. Plato, Re-

pub. 359 D, καθ' ἃς ἐγκύψαντα ἰδεῖν ἐνόντα νεκρόν. The full sense of the next words is ἐπιδεικνύειν δσα ἔαυτῆς (“quantum sui”) καλῶς ἔχοι (“it was decent”) ἐπιδεικνύειν.

⁶ θεασομένους. Ἰτέον is equivalent to δεῖ ιέναι, and therefore the accusative is used. Cf. Aristot. Politics vii. 1, ἔδσαντας ἐπὶ τῆς νῦν μεθόδου διασκεπτέον θστέρον. For οὐκ ἀν φθάνοιτε cf. II. iii. 11. There is the same construction below in *ταύτην ἐκτέων* ημῖν χάριν.

Θεοδότη χάριν ἔχειν, ὅτι ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι ἐθεασάμεθα; ἀρ' εἰ μὲν ταύτη ὠφελιμωτέρα ἐστὶν ἡ ἐπίδειξις, ταύτην ἡμῖν χάριν ἕκτέον, εἰ δὲ ἡμῖν ἡ θέα, ἡμᾶς ταύτη; 3. Εἰπόντος δέ τινος, ὅτι δίκαια λέγοι· Οὐκοῦν, ἔφη, αὕτη μὲν ἥδη τε τὸν παρ' ἡμῶν ἔπαινον κερδαίνει, καὶ ἐπειδὴν εἰς πλείους διαγγείλωμεν, πλείω ὠφελήσεται, ἡμεῖς δὲ ἥδη τε ὧν ἐθεασάμεθα ἐπιθυμοῦμεν ἄψασθαι καὶ ἅπιμεν ὑποκυζόμενοι καὶ ἀπελθόντες ποθήσομεν ἐκ δὲ τούτων εἰκὸς ἡμᾶς μὲν θεραπεύειν⁷, ταύτην δὲ θεραπεύεσθαι. ·Καὶ ἡ Θεοδότη· Νὴ Δι', ἔφη, εἰ τοίνυν ταῦθ' οὗτως ἔχει, ἐμὲ ἀν δέοι ὑμῖν τῆς θέας χάριν ἔχειν. 4. Ἐκ δὲ τούτου ὁ Δωκράτης ὄρῶν αὐτήν τε πολυτελῶς κεκοσμημένην καὶ μητέρα παροῦσαν αὐτῇ ἐν ἐσθῆτι καὶ θεραπείᾳ⁸ οὐ τῇ τυχούσῃ καὶ θεραπαίνας πολλὰς καὶ εὐειδεῖς καὶ οὐδὲ ταύτας ἡμελημένως ἔχούσας καὶ τοῖς ἄλλοις τὴν οἰκίαν ἀφθόνως κατεσκευασμένην Εἰπέ μοι, ἔφη, ὡ Θεοδότη, ἔστι σοι ἀγρός; Οὐκ ἔμοιγ', ἔφη. ·Αλλ' ἄρα οἰκία προσόδους ἔχουσα; Οὐδὲ οἰκία, ἔφη. ·Αλλὰ μὴ χειροτέχναι⁹ τινές; Οὐδὲ χειροτέχναι, ἔφη. Πόθεν οὖν, ἔφη, τάπιτήδεια ἔχεις; ·Εάν τις, ἔφη, φίλος μοι γενόμενος εὐ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἔστι. 5. Νὴ τὴν "Ηραν, ἔφη, ὡ Θεοδότη, καλόν γε τὸ κτῆμα· καὶ πολλῷ κρείττον ὄνων τε καὶ βωῶν καὶ αἰγῶν φίλων ἀγέλην κεκτῆσθαι. ·Ατάρ, ἔφη, πότερον τῇ τύχῃ ἐπιτρέπεις, ἐάν τις σοι φίλος, ὥσπερ μυῖα, τροσπτῆται, ἢ καὶ αὐτή τι μηχανᾶ; ·Πῶς δ' ἀν, ἔφη, ἐγὼ τούτου μηχανὴν εὔροιμι; 6. Πολὺ νὴ Δι', ἔφη,

⁷ ἡμᾶς μὲν θεραπεύειν. "We court her."

⁸ ἐν ἐσθῆτι καὶ θεραπείᾳ. For the use of ἐν cf. III. ix. 2, ἐν πέλταις καὶ ἀκοντίοις. Here θεραπεῖα seems to mean "ornaments," "get-up."

' μὴ χειροτέχναι. "Not any slave craftsmen, I fancy?" Cf. II. vi. 34, and IV. ii. 10, ἄρα μὴ ιατρός. Slaves who were skilled in trades were let out for hire by their masters.

προσηκόντως μᾶλλον ἢ αἱ φύλαγγες· οἰσθα γάρ, ὡς ἔκειναι θηρῶσι τὰ πρὸς τὸν βίον ἀράχνια γάρ δήπου λεπτὰ ὑφηνάμεναι, δ̄τι ἀν ἐνταῦθα ἐμπέσῃ, τούτῳ τροφῇ χρῶνται. 7. Καὶ ἐμοὶ οὖν, ἔφη, συμβουλεύεις ὑφήνασθαι τι θήρατρον; Οὐ γάρ δὴ οὕτως γε ἀτεχνῶς¹⁰ οἴεσθαι χρὴ τὸ πλείστου ἄξιον ἄγρευμα, φίλους, θηράσειν οὐχ ὄρᾶς, δ̄τι καὶ τὸ μικροῦ ἄξιον, τοὺς λαγώς, θηρῶντες πολλὰ τεχνάζουσιν; 8. "Οτι μὲν γάρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικὰς πορισάμενοι, ταύταις αὐτοὺς θηρῶσιν, δ̄τι δὲ μεθ' ἡμέραν ἀποδιδράσκουσιν, ἄλλας κτῶνται κύνας, αἴτινες, ἢ ἀν ἐκ τῆς νομῆς εἰς τὴν εὔνην ἀπέλθωσι, τῇ δὲ σμῆν αἰσθανόμεναι εύρισκουσιν αὐτούς, δ̄τι δὲ ποδώκεις εἰσὶν, ὥστε καὶ ἐκ τοῦ φανεροῦ¹¹ τρέχοντες ἀποφεύγειν, ἄλλας αὖ κύνας ταχείας παρασκευάζονται, ὥνα κατὰ πόδας ἀλίσκωνται, δ̄τι δὲ καὶ ταύτας αὐτῶν τινες ἀποφεύγουσι, δίκτυα ἴστασιν εἰς τὰς ἀτραπούς, ἢ φεύγουσιν, ὥν εἰς ταῦτα ἐμπίπτοντες συμποδίζωνται. 9. Τίνι οὖν, ἔφη, τοιούτῳ φίλους ἀν ἐγὼ θηρών; 'Εὰν νὴ Δί', ἔφη, ἀντὶ κυνὸς κτήσῃ, ὅστις σοι ἵχνεύων μὲν τοὺς φιλοκάλους καὶ πλουσίους εύρήσει, εύρων δὲ μηχανήσεται, ὅπως ἐμβάλῃ αὐτούς εἰς τὰ σὰ δίκτυα. 10. Καὶ ποῖα, ἔφη¹², ἐγὼ δίκτυα ἔχω; "Ἐν μὲν δήπου, ἔφη, καὶ μάλα εὖ περιπλεκόμενον, τὸ σῶμα, ἐν δὲ τούτῳ ψυχήν, ἢ καταμανθάνεις, καὶ ὡς ἀν ἐμβλέπουσα χαρίζοι καὶ δ̄τι ἀν λέγουσα εὐφραίνοις, καὶ δ̄τι δεῖ τὸν μὲν ἐπι-

¹⁰ ἀτεχνῶς. For this word some of the editors have ἀτέχνως, which means “artlessly,” “without skill.” But ἀτεχνῶς, “absolutely,” “downright,” as Kühner observes, may be right. “Why, surely you do not think that you will catch friends, the greatest of all quarries, in such a downright, off-hand manner?”

¹¹ καὶ ἐκ τοῦ φανεροῦ. “Quite out of sight.”

¹² Καὶ ποῖα, ἔφη. Cf. III. ix. 12 on καὶ πῶς ἄν. Ποῖον is often used in contemptuous or angry questions. Cf. Plato, Charm. 174 B, ἀρά γε ἢ τὸ πεττευτικόν; ποῖον, ἢ δὲ δις, πεττευτικόν; “draughts indeed, what draughts?”

μελόμενον ἀσμένως ὑποδέχεσθαι, τὸν δὲ τρυφῶντα ἀποκλείειν, καὶ ἀρρωστήσαντός γε φίλου φροντιστικῶς ἐπισκέψασθαι¹³ καὶ καλόν τι πράξαντος σφόδρα συνησθῆναι καὶ τῷ σφόδρα σοῦ φροντίζοντι ὅλῃ τῇ ψυχῇ κεχαρίσθαι· φίλεν γε μὴν εὐ οἴδ’ ὅτι ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐνοϊκῶς· καὶ ὅτι ἄριστοι¹⁴ σοι εἰσιν οἱ φίλοι, οἴδ’ ὅτι οὐ λόγῳ, ἀλλ’ ἔργῳ ἀναπείθεις. Μὰ τὸν Δι’, ἔφη ἡ Θεοδότη, ἐγὼ τούτων οὐδὲν μηχανῶμαι. 11. Καὶ μήν, ἔφη¹⁵, πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὄρθως ἀνθρώπῳ προσφέρεσθαι· καὶ γὰρ δὴ βίᾳ μὲν οὕτ’ ἀν ἔλοις οὔτε κατάσχοις φίλοιν, εὐεργεσίᾳ δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἀλώσιμόν τε καὶ παραμόνιμόν ἐστιν. Ἀληθῆ λέγεις, ἔφη. 12. Δεῖ τοίνυν, ἔφη, πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαῦτα ἀξιοῦν, οἷα ποιοῦσιν αὐτοῖς¹⁶ σμικρότατα μελήσει, ἐπειτα δὲ αὐτὴν ἀμείβεσθαι χαριζομένην τὸν αὐτὸν τρόπον οὕτω γὰρ ἀν μάλιστα φίλοι γέγνοιντο καὶ πλεῖστον χρόνον φιλοῦεν καὶ μέγιστα εὐεργετοῖεν. 13. Χαρίζοιο δὲ ἀν μάλιστα, εἰ δεομένοις δωροῦ τὰ παρὰ σεαυτῆς ὄρᾶς γάρ, ὅτι καὶ τῶν βρωμάτων τὰ ἥδιστα, ἐὰν μέν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδῆ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει,

¹³ ἐπισκέψασθαι. “To pay a visit to.” The aorists in this sentence are used in the customary sense of some one definite act, whereas the presents are used of an habitual one. If a friend falls sick at any time, then Theodota is thereupon to pay him a visit.

¹⁴ ἄριστοι. I retain this because it is the reading of the manuscripts and makes sense. “And as to the point of your friends being the best possible (attached firmly to you), I know that you secure their friendship not by mere (dainty) words (refer-

ring to μαλακῶς), but by your genuine interest in them” (referring to εὐνοϊκῶς). The reading adopted by some editors is ἄρεστοι, “and as to the question of your friends being agreeable to you,” &c. I do not see reason enough for altering the reading of all the manuscripts.

¹⁵ Καὶ μήν, ἔφη. “And yet, he said.”

¹⁶ οἷα ποιοῦσιν αὐτοῖς. “To make such claims on them only as they will least resent granting.” Οἷα is the accusative after the participle ποιοῦσιν, and μελήσει is used impersonally.

έδαν δέ τις προσφέρη λιμὸν ἐμποιήσας, καὶ φαυλότερα ἦ, πάνυ ήδεα φαίνεται. 14. Πῶς οὖν ἄν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῷ τῶν παρ' ἐμοὶ δυναίμην; Εἰ νὴ Δῖ, ἔφη, πρώτον μὲν τοῖς κεκορεσμένοις μήτε προσφέροις μήτε ὑπομιμνήσκοις, ἔως ἀν τῆς πλησμούνης παυσάμενοι πάλιν δέωνται, ἐπειτα τοὺς δεομένους ὑπομιμνήσκοις¹⁷ ὡς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ τῷ φαινεσθαι βουλομένη χαρίζεσθαι καὶ διαφεύγουσα, ἔως ἀν ὡς μάλιστα δεηθῶσι· τηνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα, ἢ πρὶν ἐπιθυμῆσαι διδόναι. 15. Καὶ ἡ Θεοδότη· Τί οὖν οὐ σύ μοι, ἔφη, ὡΣώκρατες, ἐγένου συνθηρατὴς τῶν φίλων; Ἐάν γε νὴ Δῖ, ἔφη, πείθης με σύ. Πῶς οὖν ἄν, ἔφη, πείσαιμι σε; Ζητήσεις, ἔφη, τοῦτο αὐτὴ καὶ μηχανήσῃ, ἔνν τί μου δέη. 16. Εἴσιθι τοίνυν, ἔφη, θαμινά. Καὶ ὁ Σωκράτης ἐπισκώπτων τὴν αὐτοῦ ἀπραγμοσύνην· 'Αλλ', ὡ Θεοδότη, ἔφη, οὐ πάνυ μοι ῥάδιόν ἐστι σχολάσαι καὶ γὰρ ἵδια πράγματα πολλὰ καὶ δημόσια παρέχει μοι ἀσχολίαν, εἰσὶ δὲ καὶ φίλαι μοι, αἱ οὔτε ημέρας οὔτε νυκτὸς ἀφ' αὐτῶν ἔάσοντί με ἀπιέναι φίλτρα τε μανθάνουσαι παρ' ἐμοῦ καὶ ἐπωδός. 17. Ἐπίστασαι γάρ, ἔφη, καὶ ταῦτα, ὡ Σώκρατες; 'Αλλὰ διὰ τί οἰει, ἔφη, Ἀπολλόδωρόν τε τόνδε καὶ Ἀντισθένην οὐδέποτέ μου ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβηθεν παραγίγνεσθαι; εὐ ἴσθι, ὅτι ταῦτα οὐκ ἄνευ πολλῶν φίλτρων τε καὶ ἐπωδῶν καὶ ἴνγγων¹⁸ ἐστί. 18. Χρῆσον τοίνυν μοι, ἔφη, τὴν ἴνγξα, ὥντα ἐπὶ σοὶ πρώτον ἔλκω αὐτήν. 'Αλλὰ μὰ Δῖ, ἔφη, οὐκ αὐτὸς ἔλκεσθαι πρὸς σὲ βού-

¹⁷ ὑπομιμνήσκοις. "And then remind them of their passion." The dative διμιλίᾳ, and the participle βουλομένη correspond. For διαφέρει ἦ cf. III. vii. 7.

¹⁸ ἴνγξαν. The ἴνγξ was a bird (the wry-neck) used in incanta-

tions. It was bound over a wheel, and as this spun round it was supposed to draw the affections of the person against whom it was directed (ἔλκω ἐπὶ σοι). It is used for the bird, the wheel, and a charm generally.

λομαι, ἀλλὰ σὲ πρὸς ἐμὲ πορεύεσθαι. Ἐλλὰ πορεύσομαι, ἔφη· μόνον ὑποδέχου. Ἐλλ' ὑποδέξομαί σε, ἔφη, ἐὰν μή τις φιλωτέρα σου ἔνδον ἥ.

CHAPTER XII.

1. Ἐπιγένην δὲ τῶν ξυνόντων τινά, νέον τε ὄντα καὶ τὸ σῶμα κακῶς ἔχοντα, ἵδων· Ως ἴδιωτικῶς, ἔφη, τὸ σῶμα ἔχεις, ὡς Ἐπίγενες. Καὶ ὅς· Ἰδιώτης μέν¹⁹, ἔφη, εἰμί, ὡς Σώκρατες. Οὐδέν γε μᾶλλον²⁰, ἔφη, τῶν ἐν Ὀλυμπίᾳ μελλόντων ἀγωνίζεσθαι. Ἡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών, διν Ἀθηναῖοι θήσουσιν, ὅταν τύχωσιν; 2. Καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τῶν σωμάτων καχεξίαν ἀποθνήσκουσί τε ἐν τοῖς πολεμικοῖς κινδύνοις καὶ αἰσχρῶς σώζονται, πολλοὶ δὲ δι’ αὐτὸ τοῦτο ζῶντες ἀλίσκονται καὶ ἀλόντες ἦτοι δουλεύουσι²¹ τὸν λοιπὸν βίον, ἐὰν οὕτω τύχωσι, τὴν χαλεπωτάτην δουλείαν, ἥ εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες

¹⁹ Ἰδιώτης μέν. There is an implied opposition to some idea in the speaker's mind, as *οἱ δὲ κλλοι εἰσὶν ἀθληταί*. Others make it *ἴδιωτης μὲν εἰμὶ τῶν τοιούτων, τῆς δὲ ψυχῆς ἐπιμελούμας μᾶλλον*. The first seems the simplest to me.

²⁰ Οὐδέν γε μᾶλλον. “Nay, no more a non-professional (that is, just as much a professional) really than,” &c. They are training, to be sure, for the games, but you for war, where your life will be at stake.

²¹ ἤτοι δουλεύουσι. It is to be noticed that *τοι* always accompanies the first *ἥ*, whereas we should rather put this clause in the second place; because we should put the likeliest clause last. Cf. Plato, Phædo 68 C, *ἤτοι τὰ ἔτερα τούτων ἥ καὶ ἀμφότερα*. Also Thucyd. vi. 24, *ἤτοι κρύψα γε ἥ φανερῶς*, “secretly, certainly, or it might be openly.” So here, the enslavement is the most probable result, “either assuredly be slaves, or it may be,” &c.

διαζώσι, πολλοὶ δὲ δόξαν αἰσχρὰν κτῶνται διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδειλάν· 3. Ἡ καταφρονεῖς τῶν ἐπιτιμίων τῆς καχεξίας τούτων²² καὶ ῥᾳδίως ἀν οἵει φέρειν τὰ τοιαῦτα; Καὶ μὴν οἷμαί γε πολλῷ ῥάῳ καὶ ἡδίῳ τούτων εἶναι ἀ δεῖ ὑπομένειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὐεξίας· ἡ ὑγιεινότερόν τε καὶ εἰς τάλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας; ἡ τῶν διὰ τὴν εὐεξίαν γιγνομένων καταφρονεῖς; 4. Καὶ μὴν πάντα γε τάναντία συμβαίνει τοῖς εὖ τὰ σώματα ἔχουσιν ἡ τοῖς κακώς· καὶ γὰρ ὑγιαίνουσιν οἱ τὰ σώματα εὖ ἔχοντες καὶ ἰσχύουσι, καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγώνων σώζονται τε εὐσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγοντες, πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα εὐεργετοῦσι καὶ διὰ ταῦτα χάριτός τε ἀξιούνται καὶ δόξαν μεγάλην κτῶνται καὶ τιμῶν καλλίστων τυγχάνουσι καὶ διὰ ταῦτα τὸν τε λοιπὸν βίον ἡδιον καὶ κάλλιον διαζώσι²³ καὶ τοῖς ἑαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν. 5. Οὕτοι χρή, ὅτι ἡ πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἵδια ἀμελεῖν, ἀλλὰ μηδὲν ἡττον ἐπιμελεῖσθαι· εὖ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῳ²⁴ οὐδενὶ ἀγῶνι οὐδὲ ἐν πράξει οὐδεμιᾶ μενον ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι· πρὸς πάντα γάρ, ὅσα πράττουσιν ἄνθρωποι, χρήσιμον τὸ σῶμά ἔστιν ἐν πάσαις

²² τῆς καχεξίας τούτων. Τούτων may either be joined to τῶν ἐπιτιμίων, “the penalties just mentioned,” or depend on τῆς καχεξίας: “the unhealthy condition of these men.” Perhaps the first is the simpler construction. For the gender of ὑγιεινότερον cf. II. iii. 1.

²³ διαζώσι. “Live to its close” (*διά*). The τε here does not connect τὸν λοιπὸν βίον with any thing subsequent, but the whole

sentence, τὸν βίον διαζώσι, is connected with the next, τοῖς ἑαυτῶν παισὶ καταλείπουσιν.

²⁴ οὐδὲ ἐν ἄλλῳ κ.τ.λ. This is not the same as οὔτε . . . οὔτε, and cannot therefore mean “neither . . . nor.” The first οὐδέ is “not even,” the second οὐδέ is “nor.” Translate, “you will be none the worse (*μενον ἔξεις*) even in any other contest, nor (indeed) in any course of action.”

δὲ ταῦς τοῦ σώματος χρείας πολὺ διαφέρει ὡς βέλτιστα τὸ σῶμα ἔχειν 6. ἐπεὶ καὶ ἐν φῷ²⁵ δοκεῖς ἑλαχίστην σώματος χρείαν εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἴδεν, ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλλονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα; καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν σύτωσι, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. 7. Τοῖς δὲ τὰ σώματα εὖ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς κίνδυνος διά γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν, εἴκος δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν γυγνομένων καὶ τὴν εὐεξίαν²⁶ χρήσιμον εἶναι· καίτοι τῶν γε τοῖς εἰρημένοις ἐναντίων ἔνεκα τί οὐκ ἀν τις νοῦν ἔχων ὑπομείνειν; 8. αἰσχρὸν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηράσαι²⁷ πρὶν ἴδειν ἑαυτόν, ποῖος ἀν κάλλιστος καὶ κράτιστος τῷ σώματι γένοιτο· ταῦτα δὲ οὐκ ἔστιν ἴδειν ἀμελοῦντα· οὐ γάρ ἐθέλει αὐτόματα γίγνεσθαν.

CHAPTER XIII.

1. Ὁργιζομένου δέ ποτέ τινος, ὅτι προσειπών τινα χαίρειν οὐκ ἀντιπροσερρήθη· Γελοῖον, ἔφη, τό, εἰ μὲν²⁸

²⁵ ἐπεὶ καὶ ἐν φῷ. “Since even in that wherein . . . viz. in reflection?” Here ἐν τῷ διανοεῖσθαι is explanatory of φ. The frequent use of καὶ in this section is to be noticed, and the word properly translated.

²⁶ καὶ τὴν εὐεξίαν. It is not easy to see why καὶ is used here. It seems to me to qualify χρήσιμον εἶναι, “to be also useful with reference to the opposites,” &c. A healthy habit of body is good in itself; it is also useful indirectly as preventing λήθη καὶ ἀθυμία,

κ.τ.λ. The words look as though τὴν εὐεξίαν were put in in passing merely to make the passage clear, the idea being already given by τοῖς τὰ σώματα εὖ ἔχουσι, so that καὶ χρήσιμον are virtually connected together as the emphatic words. Kühner makes καὶ qualify πρὸς τὰ ἐναντία, which I do not think likely, although no doubt the sense is ultimately the same as that suggested above.

²⁷ γηράσαι. Sc. τινά.

²⁸ τό, εἰ μέν. The article is to be taken with μή ἀν ὄργιζεσθαι:

τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τῳ, μὴ ἀν ὄργι-
ζεσθαι, ὅτι δὲ τὴν ψυχὴν ἀγροικοτέρως διακειμένῳ
περιέτυχες, τοῦτό σε λυπεῖ³⁰.

2. "Αλλου δὲ λέγοντος, ὅτι ἀηδῶς ἐσθίοι· 'Ακουμενός,
ἔφη, τούτου φάρμακον ἀγαθὸν διδάσκει. 'Ερομένου δέ·
Ποίου; Παύσασθαι ἐσθίοντα, ἔφη καὶ ἡδιόν τε καὶ
εὐτελέστερον καὶ ὑγιεινότερόν φησι διάξειν³¹ παυσά-
μενον.

3. "Αλλου δ' αὐτὸν λέγοντος, ὅτι θερμὸν εἴη παρ' ἑαυτῷ
τὸ ὕδωρ, δὲ πίνοι³². "Οταν ἄρ', ἔφη, βούλη θερμῷ λού-
σασθαι, ἔτοιμον ἔσται σοι. 'Αλλὰ ψυχρόν, ἔφη,
ώστε λούσασθαι³³, ἔστιν. 'Αρ' οὖν, ἔφη, καὶ οἱ οἰκέται
σου ἄχθονται πίνοντες τε αὐτὸν καὶ λουόμενοι αὐτῷ;
Μὰ τὸν Δι', ἔφη· ἀλλὰ καὶ πολλάκις τεθαύμακα, ὡς
ἡδέως αὐτῷ πρὸς ἀμφότερα ταῦτα χρῶνται. Πότερον
δέ, ἔφη, τὸ παρὰ σοὶ ὕδωρ θερμότερον πιεῖν ἔστιν, ἢ τὸ
ἐν 'Ασκληπιοῦ³⁴; Τὸ δὲν 'Ασκληπιοῦ, ἔφη. Πότερον

"the fact that you would probably not be angry." In the next words κάκιον is the predicate, as the position shows, and the force of the comparative is a common one, "with his body in a worse condition than other people's."

²⁹ τοῦτο σε λυπεῖ. The construction of course requires λυπεῖν, depending like ὄργιζεσθαι on γελοῖον. But the old construction has been changed.

³⁰ διάξειν. "Would live more pleasantly after so stopping." With διάγειν, τὸν βίον is to be supplied, the words being sometimes added, as Aristoph. Nubes 463, ζηλωτότατον βίον ἀνθράπτων διάξεις. But they are more commonly omitted. Cf. Plato, Crito 43 B, Ινα ὡς ἡδιστα διάγρης.

³¹ δὲ πίνοι. The optative is used because the whole sentence is a

narrative of the words of another, and in the *oratio recta* the sentence would have run θερμὸν ἔστι παρ' ἑαυτῷ τὸ ὕδωρ δὲ πίνει. If, as before noticed, these last words had been δὲ ἔπινεν or ἔπιον, they would not have passed into the optative. Cf. II. vi. 18, ἥκουσα δὲ Περικλῆς πολλὰς ἐπίστατο δε ἐπέδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτὸν.

³² ὡστε λούσασθαι. "Cold, so far at least as to bathe in," i. e. "too cold to bathe in." Kühner quotes a similar passage from Plato, Protag. 314 B, ἡμεῖς γάρ ἔτι νέοι ὡστε τοσοῦτο πρᾶγμα διελέσθαι. Below, καὶ οἱ οἰκέται is "your slaves as well as yourself."

³³ δὲν 'Ασκληπιοῦ. Sc. νέφ. Compare the common phrase ἐν "Αἰδου, and the Latin "ad Diana," &c. There was a temple of Escu-

δὲ λούσασθαι ψυχρότερον, τὸ παρὰ σοὶ ἡ τὸ ἐν Ἀμφιαράου; Τὸ ἐν Ἀμφιαράου, ἔφη. Ἐνθυμοῦ οὖν, ἔφη, ὅτι κινδυνεύεις δυσαρεστότερος εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀρρώστοιντων.

4. Κολάσαντος δέ τινος ἴσχυρῶς ἀκόλουθον³⁴ ἥρετο, τί χαλεπαῖνοι τῷ θεράποντι. "Οτι, ἔφη, ὀψοφαγίστατός τε ὧν βλακώτατός ἐστι καὶ φιλαργυρώτατος ὧν ἀργότατος. "Ηδη ποτὲ οὖν ἐπεσκέψω, πότερος πλειόνων πληγῶν δεῖται, σὺ ἡ ὁ θεράπων;

5. Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδόν Τί, ἔφη, φοβῆ σὺ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς; καὶ ἐκεῖσε πορευόμενος³⁵ περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπάυση· οὐκ οἰσθα, ὅτι, εἰ ἐκτείναις τοὺς περιπάτους, οὓς ἐν πέντε ἡ ἑξ ἡμέραις περιπατεῖς, ῥᾳδίως ἀν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; χαριέστερον δὲ καὶ προεξορμᾶν³⁶ ἡμέρᾳ μιᾷ μᾶλλον ἡ ὑστερίζειν τὸ μὲν

lapius at the south-western foot of the Acropolis containing a fountain of water. The most famous temple of the God, however, was that at Epidaurus. The temple of Amphiaraus was, I suppose, the one near Oropus, with a fountain for invalids. The argument that invalids were less fastidious than the grumbler, because they were content to use colder water, is odd. One may take Epsom salts when necessary, but it would be rather hard to find fault therefore with any one who declined to drink salt water habitually.

³⁴ ἀκόλουθον. Bornemann says this is used like a proper name, the attendant every one had as a matter of course and well-known custom; and that therefore the article can be omitted at pleasure. A simpler view seems to me that

it means nothing more than “a waiting-man,” “a footman.”

³⁵ πορευόμενος. The participles are in different tenses, because the sense is different. “While on your journey, after a certain amount of walking.”

³⁶ προεξορμᾶν. “To start earlier by one day.” So below, μιᾷ ἡμέρᾳ, κ.τ.λ., is “to make the journey in more days than other people by one day,” that is, “to be a day longer on the road.” Μᾶλλον is of course really superfluous, but is inserted to put the comparison vividly forward. It is not at all uncommon in such circumstances. Cf. Plato de Leg. 781 A, λαθραιότερον μᾶλλον καὶ ἐπικλωπότερον ἦν. Here the intervention of several words makes the use still more natural.

γάρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηκύνειν τὰς ὁδοὺς χαλεπόν, τὸ δὲ μιᾶς ἡμέρᾳ πλείονας πορευθῆναι πολλὴν ῥαστώνην παρέχει· κρείττον οὖν ἐν τῇ ὄρμῃ σπεύδειν ἡ ἐν τῇ ὁδῷ.

6. "Αλλοι δὲ λέγοντος, ὡς παρετάθη³⁷ μακρὰν ὁδὸν πορευθείς, ἦρετο αὐτόν, εἰ καὶ φορτίον³⁸ ἔφερε. Μὰ Διὶ οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἴματιον. Μόνος δὲ ἐπορεύουσαν, ἔφη, ἡ καὶ ἀκόλουθός σοι ἡκολούθει; Ἡκολούθει, ἔφη. Πότερον κενός, ἔφη, ἡ φέρων τι; Φέρων νὴ Διὶ, ἔφη, τά τε στρώματα καὶ τάλλα σκεύη. Καὶ πῶς³⁹ δή, ἔφη; ἀπῆλλαχεν ἐκ τῆς ὁδοῦ; Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον ἐμοῦ. Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σὲ φέρειν, πῶς ἀν οἵει διατεθῆναι; Κακῶς νὴ Διὶ, ἔφη· μᾶλλον δὲ οὐδὲ ἀν ἡδυνήθην κομίσαι. Τὸ οὖν τοσούτῳ ἡττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

CHAPTER XIV.

1. 'Οπότε δὲ τῶν ξυνιόντων ἐπὶ τὸ δεῖπνον⁴⁰ οἱ μὲν μικρὸν δψον, οἱ δὲ πολὺ φέροιεν, ἐκέλευεν ὁ Σωκράτης τὸν παῖδα τὸ μικρὸν ἡ εἰς τὸ κοινὸν τιθέναι ἡ διανέμειν ἕκαστῳ τὸ μέρος. Οἱ οὖν τὸ πολὺ φέροντες ἡσχύνοντό⁴¹

³⁷ παρετάθη. "He was exhausted." The word occurs in the same sense in Plato, Lysis 204 C, παρετάθησεται ὑπὸ σοῦ.

³⁸ εἰ καὶ φορτίον. This is no case of εἰ καὶ in the sense of "although," but καὶ φορτίον means "a load as well as himself." Below, τὸ ἴματιον is "the usual cloak."

³⁹ Καὶ πῶς κ.τ.λ. "Pray, then, how did he come off from the

journey?" Cf. I. vii. 3, αλσχρῶς τε καὶ κακῶς ἀπαλλάξειεν.

⁴⁰ ἐπὶ τὸ δεῖπνον. The dinner was a joint one, where each guest contributed his share of the provisions. The technical name for such a dinner was *ξρανός*. Socrates' object here was not to reprove stinginess, but vulgar ostentation or foolish rivalry in over-providing.

⁴¹ ἡσχύνοντο. There is a varia-

τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου καὶ τὸ μὴ ἀντιτιθέναι τὸ ἑαυτῶν ἐτίθεσαν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινόν καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὄψιον.

2. Καταμαθὼν δέ τινα τῶν ξυνδειπνούντων τοῦ μὲν σίτου πεπαυμένου, τὸ δὲ ὄψιον αὐτὸ καθ' αὐτὸ ἐσθίοντα, λόγου ὅντος περὶ ὀνομάτων, ἐφ' οἴῳ ἔργῳ ἔκαστον εἴη: "Ἐχοιμεν ἄν, ἔφη, ὡς ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργῳ ἄνθρωπος ὄψιοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὄψιον, ὅταν παρῇ ἀλλ' οὐκ οἷμαί πω"⁴² ἐπί γε τούτῳ ὄψιοφάγοι καλοῦνται. Οὐ γὰρ οὖν, ἔφη τις τῶν παρόντων. 3. Τί γάρ; ἔφη, ἐάν τις ἀνευ τοῦ σίτου τὸ ὄψιον αὐτὸ ἐσθίῃ μὴ ἀσκήσεως, ἀλλ' ἡδονῆς ἔνεκα, πότερον ὄψιοφάγος εἶναι δοκεῖ η οὐ; Σχολῆ γ' ἄν⁴³, ἔφη, ἀλλος τις ὄψιοφάγος εἴη. Καὶ τις ἀλλος τῶν παρόντων 'Ο δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὄψιον ἐπεσθίων; 'Εμοὶ μέν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἀν ὄψιοφάγος καλεῖσθαι καὶ

tion from a simple infinitive in the first clause to the article and infinitive in the second. These variations are not very uncommon. Cf. I. ii. 10, τῶν ἀσκούντων τὸ βιάζεσθαι ἀλλὰ τῶν ἰσχύν ἔχοντων τὰ τοιαῦτα πράττειν ἔστιν. Sauppe quotes Eurip. Iph. in Aul. 452, ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυν, τὸ μὴ δακρύσαι δὲ αἰδοῦμαι. The position of *τε* is easily explained by regarding the words as put for *ἥσχινοντό τε μὴ κοινωνεῖν καὶ (ἥσχινοντο) τὸ μὴ ἀντιτιθέναι*. What Socrates did was this: he directed the *ὄψιον* (relish, dainty, fish, meat, or any thing to flavour their bread) of the small providers to be thrown into a common fund, or divided amongst the company. Thus the great providers felt compelled to take their share of the common

fund (or each small provider's *ὄψιον* in turn, I suppose), and share their own in the same way.

⁴² οὐκ οἷμαί πω. "I do not think that so far they are called," &c.; the merely eating *ὄψιον* does not constitute the notion of *ὄψιοφάγος*. Below, *αὐτός* is "alone," "by itself." The "training" (*ἀσκησις*) would seem to make *ὄψιον* here "meat," as the athletes eat large quantities of it.

⁴³ Σχολῆ γ' ἄν. Σχολῆ ποιεῖν τι is "to do any thing at one's leisure," then "to be a long time before doing it." Cf. Soph. Edip. Tyl. 435, σχολῆ γ' ἀν οἴκους τὸν ἔμοὺς ἔστειλάμη, "it should have been long enough before I sent for you." So here "it would be long before any other could be called so."

ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὐχωνται πολυκαρπίαν, εἰκότως ἀν οὗτος πολυοψίαν εὐχοίτο. 4. Ταῦτα δὲ τοῦ Σωκράτους εἰπόντος νομίσας ὁ νεανίσκος εις αὐτὸν εἰρήσθαι τὰ λεχθέντα, τὸ μὲν δῆμον οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβεν. Καὶ ὁ Σωκράτης καταμαθών Παρατηρεῖτ⁴⁴, ἔφη, τοῦτον οἱ πλησίον, ὅπότερα τῷ σίτῳ ὅψις⁴⁵ ἡ τῷ ὅψις σίτῳ χρήσεται.

5. "Αλλον δέ ποτε τῶν συνδείπνων ἴδων ἐπὶ τῷ ἐνὶ ψωμῷ πλειόνων ὅψιν γενόμενον Ἄρα γένοιτ⁴⁶ ἄν, ἔφη, πολυτελεστέρα ὀψοποιία ἡ μᾶλλον τὰ ὅψια λυμανομένη, ἡ ἦν ὀψοποιεῖται⁴⁷ ὁ ἄμα πολλὰ ἐσθίων καὶ ἄμα παντοδαπὰ ἥδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μέν γε τῶν ὀψοποιῶν συμμιγνύων πολυτελέστερα ποιεῖ, ἢ δὲ ἐκεῖνοι μὴ συμμιγνύουσιν ὡς οὐχ ἀρμόττοντα, ὁ συμμιγνύων, εἴπερ ἐκεῖνοι ὀρθῶς ποιοῦσιν, ἀμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν. 6. Καίτοι πῶς οὐ γελοιόν ἐστι παρασκευάζεσθαι μὲν ὀψοποιοὺς τοὺς ἄριστα ἐπισταμένους, αὐτὸν δὲ μηδ' ἀντιποιούμενον τῆς τέχνης ταύτης τὰ ὑπ' ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο δέ τι προστγίγνεται τῷ ἄμα πολλὰ ἐπεσθίειν ἐθισθέντι μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν ἄν τι δοκοίη ποθῶν τὸ σύνηθες ὁ δὲ συνεθισθεὶς τὸν ἔνα ψωμὸν ἐνὶ ὅψις προπέμπειν, ὅτε μὴ παρείη⁴⁸ πολλά, δύναιτ⁴⁹ ἀν ἀλύπτως τῷ ἐνὶ χρῆσθαι.

" τῷ σίτῳ ὅψις. "Will use his bread as meat," i. e. use so much meat and so little bread as to reverse the usual proportion, and virtually make the bread the meat.

⁴⁵ ἡ ἦν ὀψοποιεῖται. "Than that cookery which he indulges in who," &c. He who mixes up various dainties transgresses all the principles of the art. The theory

laid down that the cook must be the best judge of the mixtures proper to use, would have gladdened the great *chef de cuisine* who left the service of a master who dared to add more salt to his soup.

⁴⁶ ὅτε μὴ παρείη. This construction seems due either to the fact of the words being equivalent to *εἰ μὴ*

7. "Ελεγε δὲ καὶ, ὡς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων γλωττῇ ἐσθίειν καλοῖτο· τὰ δὲ εὖ⁴⁷ προσκεῖσθαι ἔφη ἐπὶ τῷ ταῦτα ἐσθίειν, ἀτινα μήτε τὴν ψυχὴν μήτε τὸ σῶμα λυποίη μήτε δυσεύρετα εἴη· ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίας διαιτωμένοις ἀνετίθει.

παρεῖη, or to a notion of indefinite frequency. Cf. II. i. 18, δ μὲν ἐκὼν φάγοι ἀν διότε βούλοιτο.

⁴⁷ τὸ δὲ εὖ. But the word *eū* was attached to it with reference to eating, &c. In *λυποίη* the optative is simply that of the *oratio obliqua*, and in the *oratio recta*, the words would have run,

ἀτινα ἀν λυπῆ; as here this becomes in the *obliqua* ἀτινα λυποίη, a change to be noticed. What Socrates said was, that in Attic *εὐωχεῖσθαι* was simply used for "eating," and did not imply "sumptuous banqueting," as it might at first sight appear to do.

ΣΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΤΜΑΤΑ.

BOOK IV.

CHAPTER I.

1. Οὗτω δὲ ὁ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὡφέλιμος, ὥστε τῷ σκοπουμένῳ τοῦτο, καὶ εἰ μετρίως⁴⁸ αἰσθανομένῳ, φανερὸν εἶναι, ὅτι οὐδὲν ὡφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι καὶ μετ' ἐκείνου διατρίβειν ὅπουοῦν καὶ ἐν ὀτῷοῦν πράγματι ἐπεὶ καὶ τὸ ἐκείνου μεμιῆσθαι μὴ παρόντος οὐ μικρὰ ὡφέλει τοὺς εἰωθότας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκείνον⁴⁹. καὶ γὰρ παῖζων οὐδὲν ἡττον ἢ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσι. 2. Πολλάκις γὰρ ἔφη μὲν ἄν⁵⁰ τινος ἐρᾶν, φανερὸς δὲ ἦν οὐ τῶν τὰ σώματα

⁴⁸ καὶ εἰ μετρίως. “Even supposing him to be possessed of only moderate perception.” If the reading be correct, καὶ εἰ is used adverbially, very much in the sense of *καίπερ*. Of course the use of καὶ εἰ is to be explained originally by an ellipse, καὶ εἰ τοῦτο πραχθείη τινὶ (or ὅπό τινος) μετρίως αἰσθανομένῳ.

⁴⁹ ἀποδεχομένους ἐκείνον. “Those who approved of his teaching.” ‘Αποδέχεσθαι is very common in the sense of “acquiescing in a person’s remarks,”

or “approving of his sentiments.” Cf. Plato, Repub. 329 E, ἀληθῆ λέγεις, οὐ γὰρ ἀποδέχονται. For the use of *αὐτός* and *ἐκείνος* together with reference to the same person, cf. Plato, Euthyph. 14 D, αἴτειν τε φῆς αὐτοὺς καὶ διδόναις ἐκείνοις. Cf. also I. ii. 3. Below, in καὶ γάρ, καὶ seems to strengthen γάρ, “for certainly.”

⁵⁰ ἔφη μὲν ἄν. For ἄν with an imperfect, to express a habit, cf. I. i. 16, under *ἄν δει διελέγετο*. With *προσέχοιεν* below, τὸν νοῦν is virtually understood. The full

πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐπεφυκότων ἐφίέμενος ἐτεκμαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχοιεν καὶ μημονεύειν ἢ ἀν μάθοιεν⁵¹ καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων, δι' ὧν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν καὶ τὸ δλον ἀνθρώποις τε καὶ ἀνθρωπίνοις πράγμασιν εὐχρῆσθαι τοὺς γὰρ τοιούτους⁵² ἡγεῦτο παιδευθέντας οὐκ ἀν μόνον αὐτούς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιεῖν.

3. Οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ἔτι, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ καταφρονοῦντας, ἐδίδασκεν, ὅτι αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδεικνύων τῶν τε ἵππων τοὺς εὐφυεστάτους θυμοειδεῖς τε καὶ σφοδροὺς ὅντας, εἰ μὲν ἐκ νέων δαμασθείεν, εὐχρηστοτάτους καὶ ἀρίστους γιγνομένους⁵³, εἰ δὲ ἀδάμαστοι γένοιντο, δυσκαθεκτοτάτους καὶ φαυλοτάτους· καὶ τῶν κυνῶν τῶν εὐφυεστάτων, φιλοπόνων τε οὔσων καὶ ἐπιθετικῶν τοῖς θηρίοις, τὰς μὲν καλῶς ἀχθείσας ἀρίστας γύγνεσθαι⁵⁴

phrase occurs Thucyd. vi. 93, τῇ ἐπιτειχίσει προσέχον ἤδη τὸν νοῦν.

⁵¹ Αἱ ἀν μάθοιεν. This is an unusual construction. Generally Αἱ ἀν μάθωσιν would pass in the *oratio obliqua* into Αἱ μάθοιεν. Cf. however Xen. Anab. III. ii.

12, εὐξάμενοι διέσουσις ἀν κατακάνοιεν, τοσαύτας χιμάρρας καταθύσειν τῇ θεῷ. Kühner seems to think the reason to be, that in the *oratio recta* the clauses would stand μανθάνειν οἷς προσέχουσι· καὶ μημονεύειν ἢ ἀν μάθωσι, and to mark this, ἀν, contrary to the usual rule, is left in the second clause, when the whole is thrown into the *oratio obliqua*. But this is a pure assumption.

⁵² τοὺς γὰρ τοιούτους. This is either for παιδευθέντας ὅστε τοιούτους εἶναι, like ἐκδιδάσκεσθαι τινα σοφόν (Medea 296), or "such persons as these when instructed," which seems to be the simpler explanation.

⁵³ γιγνομένους. "Although spirited naturally (ὕπτας) . . . become" (γιγνομένους). Below, καλῶς ἀχθείσας is "well brought up."

⁵⁴ γίγνεσθαι. The construction changes from the participle (γιγνομένους) to the infinitive after ἐπιδεικνύων. Cf. Thucyd. i. 72, τῶν μὲν ἐγκλημάτων πέρι μηδὲν ἀπολογησουμένους, δηλῶσαι δέ, κ.τ.λ.

πρὸς τὰς θήρας καὶ χρησιμωτάτας, ἀναγάγοντος δὲ γιγνομένας⁵⁵ ματαίους τε καὶ μανιώδεις καὶ δυσπειθεστάτας. 4. Ὁμοίως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους, ἐρρωμενεστάτους τε ταῖς ψυχαῖς ὅντας καὶ ἔξεργαστικωτάτους ὡν ἀν ἐγχειρῶσι⁵⁶, παιδεύθεντας μὲν καὶ μαθόντας ἀ δεῖ πράττειν ἀρίστους τε καὶ ὠφελιμωτάτους γύγνεσθαι· πλεῖστα γὰρ καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι· ἀπαιδεύτους δὲ καὶ ἀμαθεῖς γενομένους κακίστους τε καὶ βλαβερωτάτους γύγνεσθαι· κρίνειν γὰρ οὐκ ἐπισταμένους ἀ δεῖ πράττειν πολλάκις πονηροῖς ἐπιχειρεῦν πράγμασι, μεγαλείους δὲ καὶ σφοδροὺς ὅντας δυσκαθέκτους τε καὶ δυσαποτρέπτους εἶναι· διὸ πλεῖστα καὶ μέγιστα κακὰ ἐργάζονται. 5. Τοὺς δὲ ἐπὶ πλούτῳ μέγα φρονοῦντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι παιδείας, ἔξαρκέσειν δέ σφισιν οἰομένους τὸν πλούτον πρὸς τὸ διαπράττεσθαι τε ὅτι ἀν βούλωνται καὶ τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων, ὅτι μωρὸς μὲν εἴη, εἴ τις οἴεται⁵⁷ μὴ μαθὼν τά τε ὠφέλιμα καὶ τὰ βλαβερὰ τῶν πραγμάτων διαγνώσεσθαι, μωρὸς δέ, εἴ τις μὴ διαγνυγνώσκων μὲν ταῦτα, διὰ δὲ τὸν πλούτον ὅτι ἀν βούληται ποριζόμενος οἴεται δυνήσεσθαι καὶ τὰ συμφέροντα⁵⁸ πράττειν, ἥλιθιος δέ, εἴ τις μὴ δυ-

⁵⁵ γιγνομένας. This does not apparently depend on ἐπιδεικνύων, but is to be joined with ἀναγάγοντος. But the present participle is difficult to explain: "if they are allowed to become untrained," which is awkward. The aorist γενομένας would be simple: "after becoming untrained." The sentence to be complete should have been τὰς δὲ ἀναγάγοντος, κ.τ.λ., to correspond to τὰς μὲν καλῶς, κ.τ.λ.

⁵⁶ ἀν ἀν ἐγχειρῶσι. Sc. ἐργάζεσθαι, for it does not seem that ἐγχειρεῦν governs an accusative.

It occurs with an infinitive in II. iii. 12. Below, προσδεῖσθαι is "to want beyond that."

⁵⁷ εἴ τις οἴεται. This change to the present indicative in the *oratio obliqua* is common. Cf. II. vii. 12, διηγεῖτο ὅτι αἰτιῶνται αὐτὸν. It may be explained from the natural tendency of the Greek mind to narrate in the present as a more lively way of putting matters; and in cases like the one here εἴ τις οἴεται may be regarded as a general paraphrase of δοίδομενος.

⁵⁸ καὶ τὰ συμφέροντα. "Do

νάμενος τὰ συμφέροντα πράττειν εὖ τε πράττειν οἴεται καὶ τὰ πρὸς τὸν βίον αὐτῷ ἡ κυλῶς ἢ ἵκανως παρεσκευάσθαι, ἥλιθιος δὲ καὶ, εἴ τις οἴεται διὰ τὸν πλοῦτον μηδὲν ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι, ἢ μηδὲν ἀγαθὸς εἶναι δοκῶν εὐδοκιμήσειν.

CHAPTER II.

1. Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχηκέναι καὶ μέγα φρονοῦσιν ἐπὶ σοφίᾳ ὡς προσεφέρετο, νῦν διηγήσομαι. Καταμαθὼν γὰρ Εὐθύδημον τὸν καλὸν γράμματα πολλὰ⁵⁹ συνειλεγμένον⁶⁰ ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων καὶ ἐκ τούτων ἦδη τε νομίζοντα διαφέρειν τῶν ἥλικιων τῶν ἐπὶ σοφίᾳ καὶ μεγάλας ἐλπίδας ἔχοντα πάντων διοισειν τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν⁶¹ αἰσθανόμενος αὐτὸν διὰ νεότητα οὕπω εἰς τὴν ἀγορᾶν εἰσιόντα, εἰ δέ τι βούλοιτο διαπράξασθαι, καθίζοντα εἰς ἥνιοποιεῖόν τι τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἔχει τῶν μεθ' ἑαυτοῦ τινας ἔχων. 2. Καὶ πρῶτον μὲν πυνθανομένον τινός, πότερον Θεμιστοκλῆς διὰ συνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσούτον διήνεγκε τῶν πολιτῶν, ὥστε πρὸς ἐκεῖνον ἀποβλέπειν τὴν πόλιν, ὅπότε σπουδαίου ἀνδρὸς δεηθείη, ὁ Σωκράτης βούλο-

what is for his good, as well” (*καὶ*) as get all he wants by his money.

⁵⁹ γράμματα πολλά. “Many books.” In consequence of this, he at once (*ἥδη*) fancied himself a superior scholar. The construction *ἐπὶ σοφίᾳ* after *διαφέρειν* seems moulded on *φρονεῖν* *ἐπὶ σοφίᾳ* above, as Kühner suggests.

⁶⁰ συνειλεγμένον. This is the

perfect middle, or rather the passive used for the middle, for lack of any other.

⁶¹ πρῶτον μέν. There is no corresponding δέ, unless § 6, *ἐπεὶ δὲ φανερὸς ἦν*, answer to πρῶτον μέν. Euthydemus was not yet eighteen years old, at which age a person became capable of the rights of citizenship, and first began *ἐν ἥλικι γίγνεσθαι*.

μενος κινεῖν τὸν Εὐθύδημον εὗηθες ἔφη εἶναι τὸ οἰεσθαι τὰς μὲν ὀλίγους ἀξίας τέχνας⁶² μὴ γύρνεσθαι σπουδαίους ἄνευ διδασκάλων ἰκανῶν, τὸ δὲ προεστάναι πόλεως, πάντων ἔργων μέγιστον δν, ἀπὸ ταύτομάτου παραγύρεσθαι τοῖς ἀνθρώποις. 3. Πάλιν δέ ποτε παρόντος τοῦ Εὐθυδήμου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας καὶ φυλαττόμενον, μὴ δόξῃ τὸν Σωκράτην θαυμάζειν ἐπὶ σοφίᾳ: "Οτι μέν, ἔφη, ὡς ἄνδρες, Εὐθύδημος οὐτοσὶ ἐν ἡλικίᾳ γενόμενος, τῆς πόλις λόγον⁶³ περὶ τινος προτιθείστης, οὐκ ἀφέξεται τοῦ συμβουλεύειν, εὕδηλόν ἐστιν ἐξ ὧν ἐπιτηδεύει δοκεῖ δέ μοι καλὸν προοίμιον τῶν δημητηριῶν παρασκευάσασθαι φυλαττόμενος, μὴ δόξῃ μανθάνειν τι παρά του· δῆλον γάρ, ὅτι λέγειν ἀρχόμενος ὡδε προοιμιάσεται. 4. Παρ' οὐδενὸς μὲν πώποτε, ὡς ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον οὐδ' ἀκούων τινὰς εἶναι λέγειν τε καὶ πράττειν ἰκανοὺς ἔζητησα τούτοις ἐντυχεῖν οὐδ' ἐπεμελήθην τοῦ διδάσκαλόν μοί τινα γενέσθαι τῶν ἐπισταμένων⁶⁴, ἀλλὰ καὶ τάναντία· διατετέλεκα γάρ φεύγων οὐ μόνον τὸ μανθάνειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι· δμως δὲ δ, τι ἀν ἀπὸ ταύτομάτου ἐπίγη μοι συμβουλεύσω ὑμῖν. 5. Ἀρμόσειε δὲ ἀν οὕτω προοιμιάζεσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἰατρικὸν ἔργον⁶⁵ λαβεῖν.

⁶² τὰς μὲν . . . τέχνας. The accusative depends on *σπουδαίους*, and is one of defining locality already mentioned more than once.

⁶³ τῆς πόλεως λόγον κ.τ.λ. "When the city calls on her members to speak on any topic:" whenever an assembly is held at which the herald invites any citizen to speak on the matter under debate.

⁶⁴ τῶν ἐπισταμένων. For this absolute use of the word cf. III.

ix. 11. Below, with τὸ δόξαι supply μεμαθηκέναι τι. (See the next section, καὶ τὸ δόξαι, κ.τ.λ.)

⁶⁵ ἰατρικὸν ἔργον. "The appointment of State physician." Δημοσιεύειν was especially used in this sense. Cf. Plato, Gorg. 514 D, καὶ εἰ ἐπιχείρησατε δημοσιεύειν παρεκαλοῦμεν ἀλλήλους ὡς ἰκανοὶ ἰατροὶ δύτες. I don't quite know what these State physicians did, unless they had to attend the slaves belonging to the State or to the city officials.

ἐπιτήδειον γ' ἀν αὐτοῖς εἴη τοῦ λόγου ἄρχεσθαι ἐντεῦθεν Παρ' οὐδενὸς μὲν πώποτε, ὡς ἄνδρες Ἀθηναῖοι, τὴν ἰατρικὴν τέχνην ἔμαθον οὐδ' ἐζήτησα διδάσκαλον ἔμαυτῷ γενέσθαι τῶν ἰατρῶν οὐδένα· διατετέλεκα γάρ φυλαττόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἰατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην ὅμως δέ μοι τὸ ἰατρικὸν ἔργον δότε· πειράσομαι γάρ ἐν ὑμῖν ἀποκινδυνεύων μανθάνειν. Πάντες οὖν οἱ παρόντες ἐγέλασαν ἐπὶ τῷ προοιμίῳ. 6. Ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἥδη μὲν οἷς ὁ Σωκράτης λέγοι προσέχων, ἔτι δὲ φυλαττόμενος αὐτός τι φθέγγεσθαι καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης βουλόμενος αὐτὸν παῦσαι τούτου Θαυμαστὸν γάρ⁶⁶, ἔφη, τί ποτε οἱ βουλόμενοι κιθαρίζειν ἢ αὐλεῖν ἢ ἵππεύειν ἢ ἄλλο τι τῶν τοιούτων ἴκανοι γενέσθαι πειρῶνται⁶⁷ ὡς συνεχέστατα ποιεῖν δ. τι ἀν βούλωνται δυνατοὶ γενέσθαι καὶ οὐ καθ' ἑαυτούς, ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιοῦντες καὶ ὑπομένοντες ἐνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων γνώμης ποιεῖν, ὡς οὐκ ἀν ἄλλως⁶⁸ ἀξιόλογοι γενόμενοι τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ πολιτικὰ νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἔξαιρης δυνατοὶ ταῦτα

⁶⁶ Θαυμαστὸν γάρ. There is an ellipse of some implied clause here; such as “how is this to be accounted for?” or “no wonder you have nothing to say.” Translate, “Why, it is strange.”

⁶⁷ πειρῶνται. The order of the words for translation is apparently that in which they stand. If so, δτι is the accusative after δυνατοί, “to do that whereinsoever they wish to be some skilful” (cf. τὰς τέχνας μουδαλους, IV. ii. 2). The order

might be also πειρῶνται ὡς συνεχέστατα δυνατοὶ γενέσθαι ποιεῖν δτι ἀν βούλωνται. There is a reading μὴ πειρῶνται, which I suppose would mean, “they are not everlastingly practising,” i. e. without learning the theory first: they are not learning in fact by making experiments on unhappy victims.

⁶⁸ ὡς οὐκ ἀν ἄλλως. Cf. II. ii. 13, οὐδὲν ἀν τούτου πράξατος, and the note there.

ποιεῖν ἔσεσθαι. 7. Καίτοι γε τοσούτῳ ταῦτα ἐκείνων δυσκατεργαστότερα φάίνεται, ὅσῳ περ πλειόνων περὶ ταῦτα πραγματευομένων ἐλάττους οἱ κατεργαζόμενοι⁶⁹ γίγνονται· δῆλον οὖν, ὅτι καὶ ἐπιμελείας δέονται πλείους καὶ ἴσχυροτέρας οἱ τούτων ἐφίέμενοι ἢ οἱ ἐκείνων. 8. Κατ' ἀρχὰς μὲν οὖν, ἀκούοντος Εὐθύδημου, τοιούτους λόγους ἔλεγε Σωκράτης ὡς δὲ ἥσθετο αὐτὸν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἥλθεν εἰς τὸ ἡνιοποιεῖν παρακαθεζομένου δὲ αὐτῷ τοῦ Εὐθύδημου Εἶπέ μοι, ἔφη, ὁ Εὐθύδημε, τῷ δοντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γραμμata συνῆχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Νὴ τὸν Δί', ἔφη, ὁ Σώκρατες καὶ ἔτι γε συνάγω, ἔως ἂν κτήσωμαι ὡς ἂν δύνωμαι πλεῖστα. 9. Νὴ τὴν "Ηραν, ἔφη ὁ Σωκράτης, ἄγαμαί γέ σου⁷⁰, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτῆσθαι μᾶλλον ἢ σοφίας· δῆλον γάρ, ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῆ πλουτίζειν τοὺς κεκτημένους. Καὶ ὁ Εὐθύδημος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει ὄρθως μετιέναι τὴν σοφίαν. Ο δὲ καταμαθὼν αὐτὸν ἥσθέντα τῷ ἐπαίνῳ τούτῳ· 10. Τί δὲ δὴ βουλόμενος ἄγαθὸς γενέσθαι, ἔφη, ὁ Εὐθύδημε. συλλέγεις τὰ γράμμata; ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος σκοπῶν, ὅτι ἀποκρίναιτο, πάλιν ὁ Σωκράτης· Ἀρα μὴ ἱατρός⁷¹; ἔφη·

⁶⁹ οἱ κατεργαζόμενοι. "Those who bring their work to a successful issue" (kard).

⁷⁰ ἄγαμαί γέ σου. The genitive *sou* is really dependent on *διότι* . . . *προείλου*, κ.τ.λ., as I have explained before. The possibility of such a construction arises from the fact that *διότι* . . . *προείλου* is an explanation of *τοῦτο* (or

similar word), on which *σου* depends. The construction is therefore ἄγαμαί τοῦτό *σου*, sc. διότι, κ.τ.λ. "I admire this point about you, because I mean," &c. Below, *τί* depends on *ἄγαθός*, "from a desire to be good in what respect?"

⁷¹ Ἀρα μὴ ἱατρός; Sc. βούλει γενέσθαι. For ἀρα μή, cf. I. iii.

πολλὰ γὰρ καὶ ἰατρῶν ἔστι συγγράμματα. Καὶ ὁ Εὐθύδημος· Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ἐλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ. Οὔκουν ἔγωγ', ἔφη. Ἐλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός, ὥσπερ ὁ Θεόδωρος¹²; Οὐδὲ γεωμέτρης, ἔφη. Ἐλλὰ μὴ ἀστρολόγος, ἔφη, βούλει γενέσθαι; ὡς δὲ καὶ τοῦτο ἡρνεῖτο· Ἐλλὰ μὴ ῥαψῳδός; ἔφη· καὶ γὰρ τὰ Ὁμήρου σέ φασιν ἐπη πάντα κεκτῆσθαι. Μὰ Δί' οὐκ ἔγωγ', ἔφη· τοὺς γάρ τοι ῥαψῳδοὺς οἶδα τὰ μὲν ἐπη ἀκριβοῦντας, αὐτοὺς δὲ πάντα ἡλιθίους ὄντας.

11. Καὶ ὁ Σωκράτης ἔφη· Οὐ δήπου, ὁ Εὐθύδημε, ταύτης τῆς ἀρετῆς ἐφίεσαι, δι' ἣν ἄνθρωποι πολιτικοὶ γίγνονται καὶ οἰκονομικοὶ καὶ ἄρχειν ἴκανοὶ καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς; καὶ ὁ Εὐθύδημος· Σφόδρα γ', ἔφη, ὁ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι.

Nὴ Δί', ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχνης· ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιλική· ἀτάρ, ἔφη, κατανενόηκας, εἰ οὖν τ' ἔστι μὴ ὄντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι; Καὶ μάλα¹³, ἔφη.. καὶ οὐχ οἷόν τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι. Τί οὖν; ἔφη, σὺ δὴ τοῦτο κατείργασαι¹⁴;

12. Οίμαι γε, ἔφη, ὁ Σώκρατες, οὐδενὸς ἀν ἥπτον φανῆναι δίκαιος. Ἀρ' οὖν, ἔφη, τῶν δικαίων ἔστιν ἔργα, ὥσπερ τῶν τεκτόνων; Ἔστι μέντοι, ἔφη. Ἀρ' οὖν, ἔφη, ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἑαυτῶν ἔργα

11. Καὶ ἰατρῶν is “of physicians as well as of others.”

¹² δ Θεόδωρος. This was a mathematician of Cyrene, from whom Socrates learnt geometry. He is one of the *dramatis personæ* in Plato's *Theaetetus*.

¹³ Καὶ μᾶλα. Sc. κατανενόηκα. In the next clause οἷόν τε is put for οἷόν τέ ἔστιν: “It is at all

events impossible” (that is quite clear at least). For γε similarly used, cf. IV. v. 2, ὡς οἷόν τέ γε μᾶλιστα.

¹⁴ τοῦτο κατείργασαι; “Have you secured this?” sc. “the being just.” Cf. οἱ κατείργαζόμενοι above in § 7. Below, διεξηγήσασθαι is “to detail them at full length (διά) to the public” (ἔξ).

ἐπιδεῖξαι, οὕτως οἱ δίκαιοι τὰ ἑαυτῶν ἔχοιεν ἀν διεξηγήσασθαι; Μὴ οὖν⁷⁵, ἐφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἔξηγήσασθαι; καὶ μὴ Δι' ἔγωγε τὰ τῆς ἀδικίας ἐπεὶ οὐκ ὀλίγα ἔστι καθέκαστην ἡμέραν τοιαῦτα ὄραν τε καὶ ἀκούειν. 13. Βούλει οὖν, ἐφη ὁ Σωκράτης, γράψωμεν ἐνταυθοῖ μὲν δέλτα, ἐνταυθοῖ δὲ ἄλφα; εἴτα δοτι μέν ἀν δοκῆ ἡμῖν τῆς δικαιοσύνης ἔργου εἶναι πρὸς τὸ δέλτα τιθῶμεν, δοτι δ' ἀν τῆς ἀδικίας πρὸς τὸ ἄλφα; Εἰ τι σοι δοκεῖ, ἐφη, προσδεῖν τούτων, πολει ταῦτα. 14. Καὶ ὁ Σωκράτης γράψας ὠσπερ ἐπειρ Οὔκοιν, ἐφη, ἔστιν ἐν ἀνθρώποις ψεύδεσθαι; Ἐστι μέντοι, ἐφη. Ποτέρωσε οὖν, ἐφη, θῶμεν τοῦτο; Δῆλον, ἐφη, δοτι πρὸς τὴν ἀδικίαν. Οὔκοιν, ἐφη, καὶ τὸ ἔξαπατᾶν ἔστι; Καὶ μάλα, ἐφη. Τοῦτο οὖν ποτέρωσε θῶμεν; Καὶ τοῦτο δῆλον δοτι, ἐφη, πρὸς τὴν ἀδικίαν. Τί δέ; τὸ κακουργεῖν; Καὶ τοῦτο, ἐφη. Τὸ δὲ ἀνδραποδίζεσθαι; Καὶ τοῦτο. Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κείσεται, ὡς Εὐθύδημε; Δεινὸν γάρ ἀν εἶη, ἐφη. 15. Τί δέ; ἐάν τις στρατηγὸς αἱρεθεὶς ἀδικόν τε καὶ ἔχθρὰν πόλιν ἔξανδραποδίσηται, φήσομεν τοῦτον ἀδικεῖν; Οὐ δῆτα, ἐφη. Δίκαια δὲ ποιεῖν οὐ φήσομεν; Καὶ μάλα. Τί δέ; ἐάν ἔξαπατῷ⁷⁶ πολεμῶν αὐτοῖς; Δίκαιον, ἐφη, καὶ τοῦτο. Ἐὰν δὲ κλέπτῃ τε καὶ ἀρπάξῃ τὰ τούτων, οὐ δίκαια ποιήσει; Καὶ μάλα, ἐφη· ἀλλ'

⁷⁵ Μὴ οὖν κ.τ.λ. “It can hardly be that I am unable?” So ἀρα μὴ λατρός; in § 10. Cf. III. ii. 4, ἀλλὰ μὴ χειροτέχναι: Below, with τὰ τῆς ἀδικίας supply δύναμαι ἔξηγήσασθαι.

⁷⁶ ἔξαπατῷ. No doubt it is fair to deceive an enemy in all matters wherein it is understood on both sides or by universal usage, that one general may deceive an-

other by strategical manœuvres, feints, &c. But it is not fair to deceive an enemy in any point to which the above understanding does not apply, because then confidence is betrayed. If a general sent a flag of truce, and seized that opportunity to take an unexpected advantage of the enemy, he would be acting unfairly.

ἐγώ σε τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνουν ταῦτα ἔριγτάν. Οὗκοιν, ἔφη, ὅσα πρὸς τὴν ἀδικίᾳ ἐθήκαμεν, πάντα καὶ πρὸς τὴν δικαιοσύνην⁷⁷ θετέον ἀν εἴη; "Εοικεν, ἔφη. 16. Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν, πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἀδικον, ἀλλὰ δεῖν πρός γε τούτους ὡς ἀπλούστατον εἶναι; Πάνυ μὲν οὖν, ἔφη ὁ Εὐθύδημος. 17. Τί οὖν; ἔφη ὁ Σωκράτης, ἐάν τις στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ στράτευμα ψευσάμενος φήσῃ συμμάχους προσιέναι καὶ τῷ ψεύδει τούτῳ παύσῃ τὰς ἀθυμίας τοῦ στρατεύματος, ποτέρωθι τὴν ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιοσύνην. 'Εὰν δέ τις νιὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἔξαπατήσας ὡς σιτίον τὸ φάρμακον δῷ καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὖ τὴν ἀπάτην ποι θετέον; Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. Τί δέ; ἐάν τις ἐν ἀθυμίᾳ ὅντος φίλου δείσας, μὴ διαχρήσηται ἑαυτόν⁷⁸, κλέψῃ ἡ ἀρπάσῃ ἡ ξίφος ἡ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποτέρωσε θετέον; Καὶ τοῦτο νὴ Δί', ἔφη, πρὸς τὴν δικαιοσύνην. 18. Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς φίλους ἄπαντα δεῖν ἀπλοίζεσθαι; Μὰ Δί' οὐ δῆτα, ἔφη ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ ἔξεστι. Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, ἔξειναι πολὺ μᾶλλον ἡ μὴ ὄρθως τιθέναι. 19. Τῶν δὲ δὴ τοὺς φίλους ἔξαπατώντων ἐπὶ βλάβῃ, ὥνα μηδὲ τούτο παραλίπωμεν ἀσκεπτον, πότερος

⁷⁷ πρὸς τὴν δικαιοσύνην. In § 17 there is ποτέρωθι and also πρὸς τὴν δικαιοσύνην, and in § 14 ποτέρωσε. The last is the proper construction, strictly with a verb of motion, like ἐθήκαμεν, but the dative is a brief way of putting what would otherwise be ἐθήκαμεν πρὸς τὴν δικαιοσύνην δοτε

προσκείσθαι πρὸς αὐτῷ.

⁷⁸ ἑαυτόν. For the case cf. Thucyd. i. 126, καθεζομένους δέ τις διεχρήσαντο. The general notion of "killing" conveyed by the word takes the accusative case. Below, καὶ γὰρ τὰ πρόσθεν is, "for even what I said before."

ἀδικώτερός ἐστιν, ὁ ἔκὼν ή ὁ ἄκων; Ἐλλ', ὁ Σώκρατες, οὐκέτι μὲν ἔγωγε πιστεύω οἷς ἀποκρίνομαι· καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι η̄ ώς ἐγώ τότε φόμην ὅμως δὲ εἰρήσθω μοι ἀδικώτερον εἶναι τὸν ἔκόντα φευδόμενον τοῦ ἄκοντος. 20. Δοκεῖ δέ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶναι, ὥσπερ τῶν γραμμάτων; Ἐμοιγε. Πότερον δὲ γραμματικώτερον κρίνεις, ὃς ἀν ἔκὼν μὴ ὄρθως γράφῃ καὶ ἀναγιγνώσκῃ η̄ ὃς ἀν ἄκων; Ὡς ἀν ἔκών, ἔγωγε· δύναιτο γὰρ ἄν, ὅπότε βούλοιτο⁷⁹, καὶ ὄρθως αὐτὰ ποιεῖν. Οὔκουν ὁ μὲν ἔκὼν μὴ ὄρθως γράφων γραμματικὸς ἀν εἴη, ὁ δὲ ἄκων ἀγράμματος; Πῶς γὰρ οὖ; Τὰ δίκαια δὲ πότερον ὁ ἔκὼν φευδόμενος καὶ ἔξαπατῶν οἰδεῖν η̄ ὁ ἄκων; Δῆλον, ὅτι ὁ ἔκών. Οὔκουν γραμματικώτερον μὲν τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φήσειν; Ναί. Δικαιότερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπισταμένου; Φαίνομαι⁸⁰. δοκῶ δέ μοι καὶ ταῦτα οὐκ οἰδ' ὅπως λέγειν. 21. Τί δὲ δή, ὃς ἀν βουλό-

⁷⁹ δηθεὶς βούλοιτο. Cf. II. i. 18, φάγοις ἀν δηθεὶς βούλοιτο. The words are equivalent to εἴ ποτε βούλοιτο, of an indefinitely frequent act. Kühner says, that here Socrates "agit sophistam," because the theory contradicts IV. vi. 6, οἱ τὰ δίκαια ποιοῦντες δίκαιοι εἰσιν, which is not the same at all as οἱ τὰ δίκαια ποιεῖν ἐπιστάμενοι. But to few men is it given never to contradict themselves, and certainly Socrates did—or Plato makes him—very much vary in his remarks at different times. Socrates made virtue to consist in knowledge. From this premise, it is a fair deduction, that the man who knows how to act justly but acts unjustly designedly is better,—

for he possesses more knowledge, —than the man whose injustice is unintentional. A man who writes badly on purpose when he can write well, is a better writer, in point of skill, than the man who writes badly because he cannot help it. But, as before observed, Socrates was better than his theory, and illogically he recognized the necessity of due regulation of the emotions and passions, over and above mere knowledge.

⁸⁰ Φαίνομαι. Sc. λέγων. The sense is, I think, "I am shown by the argument to say this; but I seem to admit this too, I scarce know how." He admits it logically, but hardly knows what to make of it.

μενος τάληθή λέγειν μηδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγη, ἀλλ’ ὁδὸν τε φράζων τὴν αὐτὴν τοτὲ μὲν πρὸς ἔω, τοτὲ δὲ πρὸς ἐσπέραν φράζῃ καὶ λογισμὸν⁸¹ ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν πλείω, τοτὲ δ’ ἐλάττῳ ἀποφαίνηται, τί σοι δοκεῖ ὁ τοιοῦτος; Δῆλος νὴ Δί⁸² εἰναι, ὅτι ἀ φέτο εἰδέναι οὐκ οἶδεν. 22. Οἰσθα δέ τινας ἀνδραποδώδεις καλουμένους; "Ἐγωγε. Πότερον διὰ σοφίαν, ἢ δι’ ἀμαθίαν; Δῆλον, ὅτι δι’ ἀμαθίαν. Ἀρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὄνόματος τούτου τυγχάνουσιν; Οὐ δῆτα. Ἀλλ' ἄρα⁸³ διὰ τὴν τοῦ τεκταίνεσθαι; Οὔδε διὰ ταύτην. Ἀλλὰ διὰ τὴν τοῦ σκυτεύειν; Οὔδε δι’ ἐν τούτων, ἔφη, ἀλλὰ καὶ τούναντίον⁸⁴ οἱ γάρ πλεῦστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδραποδώδεις εἰσίν. Ἀρ' οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδότων τὸ ὄνομα τοῦτ⁸⁵ ἐστίν; "Ἐμοιγε δοκεῖ, ἔφη. 23. Οὐκοῦν δεῖ παντὶ τρόπῳ διατειναμένους φεύγειν, ὅπως μὴ ἀνδράποδα φέμεν. Ἀλλά, νὴ τοὺς θεούς, ἔφη, ὡς Σώκρατες, πάνυ ὕμην φιλοσοφεῖν φιλοσοφίαν, δι’ ἣς ἀν μάλιστα ἐνόμιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ καλοκάγαθίας ὀρεγομένῳ· νῦν δὲ πῶς οἵει με ἀθύμως ἔχειν ὄρῶντα ἐμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ τὸ ἔρωτώμενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ὃν μάλιστα⁸⁶ χρὴ εἰδέναι, ἀλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα, ἦν ἀν πορευόμενος βελτίων γενοίμην; 24. Καὶ ὁ Σωκράτης Εἰπέ μοι, ἔφη, ὡς Εὐθύδημε, εἰς Δελφοὺς δὲ⁸⁷ ἥδη πώποτε ἀφίκου; Καὶ

⁸¹ λογισμὸν. "Setting forth a calculation," i.e. giving the result of it.

⁸² Ἀλλ' ἄρα. This ἄρα is different in sense from the ἄρα above, used in questions. Here it draws an inference, "but then, —if not what has been already mentioned,—is it," &c.

⁸³ ὑπὲρ ὃν μάλιστα. Sc. ὑπὲρ

τούτων ἡ μάλιστα χρὴ εἰδέναι. Breiténbach however makes it ὑπὲρ τούτων ὑπὲρ ὃν χρὴ εἰδέναι ἀποκρίνασθαι. For ὑπὲρ in the sense of περὶ cf. I. i. 17, ὑπὲρ τούτων παραγγέλναι.

⁸⁴ εἰς Δελφοὺς δέ. The δέ is curious. Καὶ... δέ is common; cf. I. i. 3, κάκεῖνος δέ, "and he moreover." Here δέ seems to refer to

δίς γε νὴ Δία, ἔφη. Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμένου τὸ Γυνῶθι σαυτόν; "Ἐγωγε. Πότερον οὖν οὐδέν σοι τοῦ γράμματος ἐμέλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας σαυτὸν ἐπισκοπεῖν, ὅστις εἴης; Μὰ Δί' οὐ δῆτα, ἔφη· καὶ γὰρ δὴ πάνυ τοῦτό γε ὡμην εἰδέναι σχολῇ γὰρ ἀν ἄλλο τι ἥδειν, εὗγε μηδὲ ἐμαυτὸν ἐγίγνωσκον. 25. Πότερα δέ σοι δοκεῖ γυγνώσκειν ἑαυτὸν ὅστις τοῦνομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους ὀνούμενοι οὐ πρότερον οἴονται γυγνώσκειν ὃν ἀν βούλωνται γνῶναι, πρὶν ἀν ἐπισκέψωνται⁸⁵, πότερον εὐπειθής ἔστιν ἢ δυσπειθής, καὶ πότερον ἴσχυρός ἔστιν ἢ ἀσθενής, καὶ πότερον ταχὺς ἢ βραδύς, καὶ τάλλα τὰ πρὸς τὴν τοῦ ἵππου χρείαν ἐπιτήδειά τε καὶ ἀνεπιτήδεια ὅπως ἔχει⁸⁶, οὕτως ὁ ἑαυτὸν ἐπισκεψάμενος, ὃποιός ἔστι πρὸς τὴν ἀνθρωπίνην χρείαν, ἔγνωκε τὴν αὐτοῦ δύναμιν; Οὕτως ἔμοιγε δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν ἑαυτόν. 26. Ἐκεῖνο δὲ οὐ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἰδέναι ἑαυτοὺς πλεῖστα ἀγαθὰ πάσχουσιν οἱ ἀνθρώποι, διὰ δὲ τὸ ἐψεῦσθαι ἑαυτῶν⁸⁷ πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες

ἀλλὴν δόδην οὐδεμίαν ἔχοντα, as though the speaker had in his mind something like ἀλλῆν μὲν δόδην οὐδεμίαν ἔχοις ἄν, εἰς Δελφοὺς δὲ ἀφίκουν; This would be sufficiently expressed in English by emphasizing the name of the place: "have you ever been to Delphi?"

⁸⁵ πρὶν ἀν ἐπισκέψωνται. It is to be noticed that πρὶν ἀν with a subjunctive can only be used when the previous clause contains a negative, as here οὐ πρότερον, κ.τ.λ. I do not think there is any difference of meaning in such cases between πρὶν ἀν ἐπισκέψωνται and πρὶν ἐπισκέψασθαι. Cf. IV. iv. 9, οὐκ ἀκούσηρ πρὶν

γ' ἀν αὐτὸς ἀποφήνηρ.

⁸⁶ ὅπως ἔχει.. This is a continuation of the usual Greek idiom prevailing through this passage, viz. γνῶναι τὰ ἄλλα δπως ἔχει, instead of γνῶναι δπως τὰ ἄλλα ἔχει.

⁸⁷ ἐψεῦσθαι ἑαυτῶν. Cf. § 27 for the same construction. The sense is, "through their being deceived about themselves," forming a wrong estimate of their own powers. Perhaps the genitive is due to some general notion of missing or coming short (of any knowledge) of oneself. Cf. Soph. Ajax 807, ἔγνωκα φερός ἡπατημένη, "cheated of the man." Such verbs (ἀμαρτάνειν, λείπεσ-

έαυτοὺς τά τε ἐπιτήδεια έαυτοῖς ἵσασι καὶ διαγνωσκουσιν⁸⁸ ἃ τε δύνανται καὶ ἂ μή καὶ ἂ μὲν ἐπίστανται πράττοντες πορίζονται τε ὡν δέονται καὶ εὐ πράττουσιν, ὃν δὲ μὴ ἐπίστανται ἀπεχόμενοι ἀναμάρτητοι γίγνονται καὶ διαφεύγουσι τὸ κακῶς πράττειν διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνάμενοι δοκιμάζειν καὶ διὰ τῆς⁸⁹ τῶν ἄλλων χρέας τά τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. 27. Οἱ δὲ μὴ εἰδότες, ἀλλὰ διεψευσμένοι τῆς έαυτῶν δυνάμεως πρός τε τοὺς ἄλλους ἀνθρώπους καὶ τάλλα ἀνθρώπινα πράγματα ὁμοίως διάκεινται⁹⁰. καὶ οὕτε ὃν δέονται ἵσασιν οὕτε ὅ, τι πράττουσιν οὕτε οἰς χρώνται, ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι. 28. Καὶ οἱ μὲν εἰδότες ὅ, τι ποιοῦσιν, ἐπιτυγχάνοντες ὃν πράττουσιν, εὑδοξοί τε καὶ τίμοι γίγνονται· καὶ οἵ τε ὅμοιοι τούτοις ἥδεως χρώνται, οἵ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλεύεσθαι καὶ προστασθαί γε έαυτῶν τούτους καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν. 29. Οἱ δὲ μὴ εἰδότες ὅ, τι ποιοῦσι, κακῶς δὲ αἴρούμενοι καὶ

(αι, κ.τ.λ.) take a genitive. Why they do, is perhaps because they convey the idea of the negation of "taking hold of," or "seizing," to which a partitive genitive is usually annexed, as λαβεσθε τῶν γονάτων,—at which point explanation must cease.

⁸⁸ διαγνωσκουσιν. Διά is connected with διό. The sense of διαγνωσκειν therefore is, "to know things a-two," as it were, when separated into two sets, and so to be able to distinguish one set from the other.

⁸⁹ καὶ διὰ τῆς. The καὶ is

unusual, and not easy to understand. It seems to be "also." These men themselves, in their own persons,—by their judicious conduct,—secure good; as they are able to test not only themselves but others (καὶ τοὺς ἄλλους), they also (καὶ), by the use they make of these last, gain additional good.

⁹⁰ ὁμοίως διάκεινται. That is, "they are as wrong about others as about themselves." Below, οἱ ὅμοιοι is "people like themselves," as sensible, that is.

οἵς ἀν ἐπιχειρήσωσιν ἀποτυγχάνοντες οὐ μόνον ἐν αὐτοῖς τούτοις ζημιοῦνται⁹¹ τε καὶ κολάζονται, ἀλλὰ καὶ ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίγνονται καὶ καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν ὄρᾶς δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἀν ἀγνοήσασαι τὴν ἑαυτῶν δύναμιν κρείττονι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίγνονται, αἱ δὲ ἔξ εἰλευθέρων δοῦλαι. 30. Καὶ ὁ Εὐθύδημος· ‘Ως πάνυ μοι δοκοῦν’⁹², ἔφη, ὡς Σώκρατες, περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γιγνώσκειν, οὗτως ἵσθι ὀπόθεν δὲ χρὴ ἄρξασθαι ἐπισκοπεῖν ἑαυτόν, τοῦτο πρὸς σὲ ἀποβλέπω εἴ μοι ἔθελήσαις ἀν⁹³ ἔξηγήσασθαι. 31. Οὕκουν, ἔφη ὁ Σωκράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὀποιά ἔστι, πάντως που γιγνώσκεις; Νὴ Δί’, ἔφη, εἰ γὰρ μηδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φαυλότερος ἀν εἴην. ‘Ιθι δή, ἔφη, καὶ ἐμοὶ ἔξήγησαι αὐτά. ’Αλλ’ οὐ χαλεπόν, ἔφη πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν, ἔπειτα⁹⁴ τὰ αἰτια ἑκατέρου αὐτῶν, καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθά, τὰ δὲ πρὸς τὸ νοσεῖν κακά. 32. Οὕκουν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος

⁹¹ Ζημιοῦνται. “They suffer loss and correction.” In κολάζειν there is the idea, not of inflicting pecuniary or other harm or loss (Ζημιοῦν), but of chastisement with a view to improve the offender morally.

⁹² Ως πάνυ μοι δοκοῦν. This depends on οὗτως ἵσθι. Διαινοεῖσθαι ὡς διαλλαγησομένων (Plato, Repub. 381 C) is a common construction; and as εἰδέναι and all verbs of knowing take a participle in the accusative (or nominative), ἵσθι ὡς δοκοῦν seems a natural construction.

⁹³ εἰ . . ἔθελήσαις ἄν. “An does

not occur with εἰ in a clause expressing an hypothesis where εἰ means “if,” in the sense of “supposing that.” But here εἰ means “if,” in the sense of “whether,” and in that sense εἰ can have ἄν. Translate, “I look to you, to see whether or not you would be willing to explain this.” So in Euripides, οὐκ οἶδα εἰ πείσαμι σε ἄν, “I don’t know whether I should be likely to persuade you.” Below, πάντως που γιγνώσκεις is, “you know fully, no doubt” (πον), or “if I mistake not.” Cf. III. iii. 2.

⁹⁴ ἔπειτα. Cf. I. ii. 1.

αἴτια γύγνηται, ἀγαθὰ δὲν εἴη, δταν δὲ κακοῦ, κακά; Πότε δὲν ἄν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἴτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; "Οταν νὴ Δί", ἔφη, στρατείας τε αἰσχρᾶς καὶ ναυτιλίας βλαβερᾶς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ρώμην μετασχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. 'Αληθῆ λέγεις· ἄλλ' ὄρᾶς, ἔφη, δτι καὶ τῶν ὡφελίμων οἱ μὲν διὰ ρώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὡφελοῦντα⁹⁵, ποτὲ δὲ βλάπτοντα μᾶλλον ἀγαθὰ ἢ κακά ἐστιν; 33. Οὐδὲν μὰ Δία φαίνεται κατά γε τοῦτον τὸν λόγον. 'Αλλ' ἢ γέ τοι σοφία, ὡ Σώκρατες, ἀναμφισβητήτως ἀγαθόν ἐστιν ποῖον γὰρ ἄν τις πρᾶγμα οὐ βέλτιον πράττοι σόφος ὡν ἢ ἀμαθής; Τί δαί; τὸν Δαιδαλον, ἔφη, οὐκ ἀκήκοας, δτι ληφθεὶς ὑπὸ Μίνω διὰ τὴν σοφίαν ἡναγκάζετο ἐκείνῳ δουλεύειν καὶ τῆς τε πατρίδος ἄμα καὶ τῆς ἐλευθερίας ἐστερήθη καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ νίοῦ τόν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἥδυνήθη σωθῆναι, ἄλλ' ἀπενεχθεὶς εἰς τοὺς βαρβάρους πάλιν ἐκεὶ ἐδούλευεν; Λέγεται νὴ Δί, ἔφη, ταῦτα. Τὰ δὲ Παλαμήδους οὐκ ἀκήκοας πάθη; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν, ὡς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ 'Οδυσσέως ἀπόλλυται. Λέγεται καὶ ταῦτα, ἔφη. "Άλλους δὲ πόσους οἵει διὰ σοφίαν ἀναρπάστους πρὸς βασιλέα⁹⁶ γεγονέναι καὶ ἐκεὶ δουλεύειν; 34. Κινδυνεύει, ἔφη, ὡ Σώκρατες, ἀναμφιλογώτατον ἀγαθὸν εἶναι τὸ εὔδαιμονεῖν. Εἴγε μή τις αὐτό, ἔφη, ὡ Εὐθύδημε, ἐξ ἀμφι-

⁹⁵ ποτὲ μὲν ὡφελοῦντα. "If they sometimes do good." If the things mentioned do harm sometimes, they have no more right to be called good than bad. In οὐδὲν φαίνεται the full construction is οὐδὲν μᾶλλον φαίνεται ἀγαθὰ ἢ κακά.

⁹⁶ πρὸς βασιλέα. The Persian king is meant. Cf. III. v. 26. As he was the king in the eyes of the Greeks, the article could be dispensed with, as in such words as ἥλιος, γῆ, κ.τ.λ., where there could be no ambiguity from its absence.

λόγων ἀγαθῶν συντιθείη. Τί δ' ἄν, ἔφη, τῶν εὐδαιμονικῶν ἀμφίλογου εἴη; Οὐδέν, ἔφη, εἴγε μὴ προσθήσομεν αὐτῷ κάλλος ή ἵσχὺν η̄ πλούτον η̄ δόξαν η̄ καὶ τι ἄλλο τῶν τοιούτων. Ἐλλὰ νὴ Δία προσθήσομεν, ἔφη· πῶς γὰρ ἄν τις ἀνευ τούτων εὐδαιμονοί;
 35. Νὴ Δί, ἔφη, προσθήσομεν ἄρα ἐξ ὧν πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὥραῖς παρακεινηκότων⁹⁷ διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἵσχὺν μείζοσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπίπτουσι, πολλοὶ δὲ διὰ τὸν πλοῦτον διαθρυπτόμενοί τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόνθασιν.
 36. Ἐλλὰ μήν, ἔφη, εἴγε μηδὲ τὸ εὐδαιμονεῖν ἐπαινῶν ὄρθως λέγω, ὁμολογῶ μηδὲ ὅ, τι πρὸς τοὺς θεοὺς εὔχεσθαι χρὴ εἰδέναι. Ἐλλὰ ταῦτα μέν, ἔφη ὁ Σωκράτης, ἵσως διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδὲ ἕσκεψαι· ἐπεὶ δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προεστάναι, δῆλον, ὅτι δημοκρατίαν γε οἰσθα, τί ἔστι. Πάντως δήπου, ἔφη.
 37. Δοκεῖ οὖν σοι δυνατὸν εἶναι δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; Μὰ Δί⁹⁸ οὐκ ἔμοιγε. Καὶ τὶ νομίζεις δῆμον εἶναι; Τοὺς πένητας τῶν πολιτῶν ἔγωγε. Καὶ τοὺς πένητας ἄρα οἰσθα; Πῶς γὰρ οὖ; Ἀρ' οὖν καὶ τοὺς πλουσίους οἰσθα; Οὐδέν γε ἡττον η̄ καὶ τοὺς πένητας. Ποίους δὲ πένητας καὶ ποίους πλουσίους καλεῖς; Τοὺς μέν, οἷμαι, μὴ ἴκανὰ ἔχοντας εἰς ἀ δεῖ τελεῖν⁹⁸ πένητας, τοὺς δὲ πλείω τῶν ἴκανῶν πλουσίους.
 38. Καταμεμάθηκας οὖν, ὅτι ἐνίοις

⁹⁷ παρακεινηκότων. Παρακεινηκότων (used intransitively) is “to be moved aside, away from the right point.” Cf. παρακούειν, παραληρεῖν, and similar compounds. Thence it means “to be frenzied.” So Plato, Phœdr.

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⁹⁸ τελεῖν. “To pay for what they want,” lit. “to spend money on the objects on which it is necessary to spend it,” that is, on the necessities of life.

μὲν πάνυ δλίγα ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περιποιοῦνται ἀπ' αὐτῶν⁹⁹, ἐνίοις δὲ πάνυ πολλὰ οὐχ ἴκανά ἔστι; Καὶ νὴ Δί¹⁰⁰, ἔφη ὁ Εὐθύδημος, ὅρθως γάρ με ἀναμιμήσκεις, οἶδα γὰρ καὶ τυράννους τινάς, οἱ δὲ ἔνδειαν, ὥσπερ οἱ ἀπορώτατοι, ἀναγκάζονται ἀδικεῖν. 39. Οὕκουν, ἔφη ὁ Σωκράτης, εἴγε ταῦτα οὗτας ἔχει, τοὺς μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ δλίγα κεκτημένους, ἐὰν οἰκονομικοὶ ὡσιν, εἰς τοὺς πλουσίους; καὶ ὁ Εὐθύδημος ἔφη· Ἀναγκάζει με καὶ ταῦτα ὁμολογεῖν δηλονότι η ἐμὴ φαυλότης· καὶ φροντίζω, μὴ κράτιστον γέ μοι συγάν· κινδυνεύω γὰρ ἀπλῶς οὔδεν εἰδέναι.

Καὶ πάνυ ἀθύμως ἔχων ἀπῆλθε καὶ καταφρονήσας ἑαυτοῦ καὶ νομίσας τῷ δυτὶ ἀνδράποδον εἶναι. 40. Πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσήγεσαν, οὓς καὶ¹ βλακωτέρους ἐνόμιζεν, ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἀν ἄλλως ἀνήρ ἀξιώλογος γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνείη· καὶ οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μή τι ἀναγκαῖον εἴη· ἔνια δὲ καὶ ἐμιμεῖτο ών ἐκεῖνος ἐπετήδευεν ὁ δὲ ως ἔγνω αὐτὸν οὗτως ἔχοντα, "Ηκιστα μὲν διετάραττεν, ἀπλούστατα δὲ καὶ σαφέστατα ἐξηγεῖτο ἢ τε ἐνόμιζεν² εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι.

⁹⁹ περιποιοῦνται ἀπ' αὐτῶν.
"They make gain out of them;" they have little, and yet they save out of it. In περιποιεῦν the preposition has the same force as in περιέναι, "to be over and above;" so that the meaning is, "to make a surplus," "to gain."

¹⁰⁰ Καὶ νὴ Δί. "Certainly,—for you remind me rightly—for I know." Here ὅρθως γάρ, κ.τ.λ. is parenthetic.

¹ οὐδὲ καί. Either καί merely

follows the relative in the sense of "also," in the mechanical way already spoken of (cf. note on p. 25), or it qualifies βλακωτέρους in the sense of "absolutely stupid to a considerable extent."

² Η τε ἐνόμιζεν. Sc. Η τε ἐνόμιζεν δεῖν εἰδέναι καὶ Η ἐνόμιζεν κράτιστα εἶναι ἐπιτηδεύειν: but no doubt εἰδέναι τε δεῖν would be the more natural arrangement. Cf. III. v. 3.

CHAPTER III.

1. Τὸ μὲν οὖν λεκτικοὺς καὶ πρακτικοὺς καὶ μηχανικοὺς γίγνεσθαι τοὺς συνόντας οὐκ ἔσπειδεν, ἀλλὰ πρότερον τούτων φέτο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι· τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικωτέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι. 2. Πρῶτον μὲν δὴ περὶ θεοὺς ἐπειράτο σώφρονας ποιεῖν τοὺς συνόντας. "Αλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὅμιλοῦντι παραγενόμενοι διηγοῦντο, ἐγὼ δέ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγετο, παρεγενόμην. 3. Εἰπέ μοι, ἔφη, ὡς Εὐθύδημε, ἥδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι, ὡς ἐπιμελῶς οἱ θεοὶ ὃν οἱ ἄνθρωποι δέονται κατεσκεύασι; καὶ δις Μὰ τὸν Δί', ἔφη, οὐκ ἔμοιγε. 'Αλλ' οἰσθά γ', ἔφη, ὅτι πρῶτον μὲν³ φωτὸς δεόμεθα, δὲ ήμῶν οἱ θεοὶ παρέχουσιν; Νὴ Δί', ἔφη, δέ γ' εἰ μὴ εἴχομεν, δμοιοι τοῖς τυφλοῖς ἀν ήμεν ἔνεκά γε⁴ τῶν ήμετέρων ὀφθαλμῶν. 'Αλλὰ μὴν καὶ ἀναπαύσεώς γε δεομένοις ήμῶν νύκτα παρέχουσι κάλλιστον ἀναπαυτήριον. Πάνυ γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον. 4. Οὔκουν καί, ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὃν τάς τε ὥρας⁵ τῆς ήμέρας ήμῶν καὶ τάλλα πάντα σαφηνίζει, ἡ δὲ νὺξ διὰ τὸ σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἀστρα ἐν τῇ νυκτὶ ἀνέφηναν, ἢ ήμῶν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει, καὶ διὰ τοῦτο πολλὰ ὃν δεόμεθα πράττομεν; "Ἐστι ταῦτα, ἔφη. 'Αλλὰ μὴν ἡ γε σελήνη οὐ μόνον τῆς νυκτός, ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη

³ πρῶτον μέν. To this corresponds ἀλλὰ μὴν καί, κ.τ.λ., instead of ἔπειτα δέ.

⁴ ἔνεκά γε. "As far as our eyes are concerned." Cf. Plato, Repub. 329 B, τὰ αὐτὰ ἐπεκόνθη ἔνεκά γε γήρως. The meaning is, that if our eyes were the only

causes of sight, we should be blind; besides eyes we must have light to correspond.

⁵ τὰς τε ὥρας. Not the hours of the day, but its various divisions, such as dawn, midday, &c. In this sentence καί is joined to ἀνέφηναν.

φανερὰ ἡμῖν ποιεῖ. Πάνυ μὲν οὖν, ἔφη. 5. Τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι⁶ καὶ ὥρας ἀρμοττούσας πρὸς τοῦτο παρέχειν, αὐτὴν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἵς εὐφραινόμεθα; Πάνυ, ἔφη, καὶ ταῦτα φιλάνθρωπα. 6. Τὸ δὲ καὶ ὅδωρ ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε καὶ φυτεύειν τε καὶ συναύξειν τὴν γῆν καὶ ταῖς ὥραις πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς καὶ μηγνύμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερά τε καὶ ὡφελιμώτερα καὶ ἡδίω ποιεῖν αὐτὰ καὶ, ἐπειδὴ πλείστου δεόμεθα τούτου, ἀφθονέστατον αὐτὸν παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, προνοητικόν. 7. Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα, ὅσα ὡφελείας ἔνεκα ἀνθρωποι κατασκευάζονται; ὡς γὰρ συνελόντι⁷ εἰπεῖν, οὐδὲν ἄξιόλογον ἄνευ πυρὸς ἀνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. ‘Τπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπίᾳ. [Τὸ δὲ καὶ ἀέρα ἡμῖν ἀφθόνως οὕτω πανταχοῦ διαχύσαι, οὐ μόνον πρόμαχον καὶ σύντροφον ζωῆς, ἀλλὰ καὶ πελάγη περᾶν δι' αὐτοῦ καὶ τὰ ἐπιτήδεια ἀλλοιούς ἀλλαχόθι καὶ ἐν ἀλλοδαπῇ στελλομένους πορίζεσθαι, πῶς οὐχ ὑπὲρ λόγου; ’Ανέκφραστον.] 8. Τὸ δὲ τὸν ἥλιον, ἐπειδὰν ἐν χειμῶνι⁸ τράπηται, προσιέναι τὰ

⁶ Τὸ δ' . . . ἀναδιδόναι. Sc. τοὺς θεούς. If the construction were complete, it would be τὸ δὲ τοὺς θεοὺς ἀναδιδόναι . . . τί τοῦτό σοι δοκεῖ εἶναι; Below, ὥστε καὶ φυτεύειν is “as to go the length of both producing.” And in the same sentence καὶ αὐτοὺς ἡμᾶς is, “ourselves as well” (as τὰ χρήσιμα).

⁷ ὡς γὰρ συνελόντι. Cf. III. viii. 10. Below, ἀλλαχόθι καὶ ἐν

ἀλλοδαπῇ follows πορίζεσθαι, not στελλομένους, which would require ἀλλαχόστε and εἰς ἀλλοδαπήν. Here στελλομένους is used absolutely, “by making voyages.” There can be very little doubt that all this passage from τὸ δὲ καὶ ἀέρα τὸ ἀνέκφραστον, is an interpolation, judging from the style, and its absence from all the MSS. but one.

⁸ ἐπειδὰν ἐν χειμῶνι. “After

μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὃν καιρὸς διελήλυθεν, καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενον, μή τι ἡμᾶς μᾶλλοι τοῦ δέοντος θερμαίνων βλάψῃ, καὶ ὅταν αὖ πάλιν ἀπιών γένηται ἔνθα καὶ ἡμῖν δῆλόν ἐστιν, ὅτι, εἰ προσωτέρω ἄπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ τρέπεσθαι καὶ προσχωρεῖν καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι, ἔνθα δὲ μάλιστα ἡμᾶς ὥφελοίν⁹; Νὴ τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἔνεκα γυγνόμενα. 9. Τὸ δὲ αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἀν ὑπενέγκαιμεν οὕτε τὸ καῦμα οὕτε τὸ ψύχος, εἰ ἔξαπίνης γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὡστε λανθάνειν ἡμᾶς εἰς ἐκάτερα τὰ ἴσχυρότατα καθισταμένους; Ἐγὼ μέν, ἔφη ὁ Εὐθύδημος, ἥδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι¹⁰ τοῖς θεοῖς ἔργον ἡ ἀνθρώπους θεραπεύειν, ἐκεῖνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τάλλα ζῶα τούτων μετέχει. 10. Οὐ γὰρ καὶ τοῦτο.

it has once turned during winter," "after it has passed the winter solstice." It is assumed here that the sun is nearer the earth in summer than in winter, which, of course, is just the opposite of the real fact, the greater heat of summer being due to other reasons.

⁹ ὥφελοίνη. The absence of *τι* is to be noticed. The same omission of the particle occurs elsewhere. Plato, Euthyd. 296 E, τὰ μὲν γὰρ ἄλλα οὐκ ἔχω πῶς ἀμφισβητοῦν. Kühner also quotes Cyrop. I. iv. 14, ἀφεις τοὺς κατ' ἐμὲ διαγωνίζεσθαι δπῶς ἔκαστος κράτιστα δύναιτο. It will be seen, that in all these examples the clause begins with a relative (for *πῶς* might be *δπῶς*). I don't know whether the optative might

be used to express that the matter is put forward rather as the thought of the subject of the verb than as a simple fact. Could, in the text, the meaning be, "where he thought he could benefit us most?" a sort of divine providence being attributed to the sun? If so, Stallbaum would be right in saying that, in the passage from the Euthydemus, *τι* wants inserting, for the sense could hardly be the one suggested.

¹⁰ εἰ ἄρα τί ἐστι. "Whether really the Gods have any thing to do but look after men." "Ἄρα is used in its usual sense of drawing an inference; if the Gods show such consideration for men, it follows apparently that they have no other occupation.

ἔφη ὁ Σωκράτης, φανερόν, ὅτι καὶ ταῦτα ἀνθρώπων ἔνεκα γύγνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον αὐγῶν τε καὶ δὲων καὶ ἵππων καὶ βοῶν καὶ ὄνων καὶ τῶν ἄλλων ζῶων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἀνθρώπωις; ἐμοὶ μὲν γὰρ δοκεῖ πλείω τῶν φυτῶν¹¹. τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἡγγον ἀπὸ τούτων¹² ἢ ἀπ' ἐκείνων πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφὴν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι πάντες δὲ τιθασεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζῶων εἴς τε πόλεμον καὶ εἴς ἄλλα πολλὰ συνεργοῖς χρῶνται. ‘Ομογνωμονῶ σοι καὶ τοῦτ’, ἔφη ὁρῷ γὰρ αὐτῶν καὶ τὰ πολὺ ἴσχυρότερα ἡμῶν οὕτως ὑποχείρια γυγνόμενα τοῖς ἀνθρώποις, ὥστε χρῆσθαι αὐτοῖς ὅτι ἀν βούλωνται. 11. Τὸ δ', ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ ἄλλήλων ἐστί, προσθεῖναι¹³ τοῖς ἀνθρώποις αἰσθήσεις ἀρμοττούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, φερὲν ὧν αἰσθανόμεθα λογιζόμενοί τε καὶ μημονεύοντες καταμανθάνομεν, ὅπῃ ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα, δι' ὧν τῶν τε ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα. 12.

¹¹ πλείω τῶν φυτῶν. “More benefits (from them) than (from) plants.” This is, if the text is sound, a brief form, instead of πλείω ἢ (ἀπολαύουσι) τῶν φυτῶν. With comparatives there are often instances of compression, cf. III. xi. 5, κρέπτον δὲων φίλων ἀγέλην κεκτῆσθαι, sc. ἢ ἀγέλην δὲων. Cf. also Thucyd. vi. 16, ἐμοὶ μᾶλλον ἔτέρων προσῆκει, sc. ἢ ἔτέροις. The commentators compare De Repub. Laced. ix. 1, εὔροι δὲ μείους ἀποθνήσκοντας, τῶν ἀποχωρεῖν αἰρουμένων, sc. ἢ τῶν,

κ.τ.λ., “fewer die than of those who,” &c.

¹² ἀπὸ τούτων. “From animals than plants,” where τούτων refers to animals, although plants have been mentioned last, because they, and not plants, are the principal subject in the passage. Below, after βούλωνται supply χρῆσθαι, so that δτι is really a cognate accusative, “with whatever use they want to use them.”

¹³ Τὸ δ . . . προσθεῖναι. See above on § 5, under τὸ ἀναδιδόναι.

τὸ δὲ καὶ ἔρμηνείαν δοῦναι, δι’ ἡς πάντων τῶν ἀγαθῶν μεταδίδομέν τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν καὶ νόμους τιθέμεθα καὶ πολιτευόμεθα; Παντάπασιν ἐοίκασιν, ὡς Σώκρατες, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιεῖσθαι. Τὸ δὲ καὶ εἰ ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ταύτη αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανομένοις φράζοντας τὰ ἀποβησόμενα καὶ διδάσκοντας, ἢ ἀν ἄριστα γίγνοιντο¹⁴; Σοὶ δ’, ἔφη, ὡς Σώκρατες, ἐοίκασιν ἔτι φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, εἴ γε μηδὲ ἐπερωτώμενοι ὑπό σου προσημαίνουσί σοι ἃ τε χρὴ ποιεῖν καὶ ἀ μή. 13. "Οτι δέ γε ἀληθῆ¹⁵ λέγω, καὶ σὺ γνώσῃ, ἀν μὴ ἀναμένῃς, ἔως ἀν τὰς μορφὰς τῶν θεῶν ἵδης, ἀλλ’ ἔξαρκῆ σοι τὰ ἔργα αὐτῶν ὁρῶντι σέβεσθαι καὶ τιμᾶν τοὺς θεούς. Ἐννόει δέ, ὅτι καὶ αὐτοὶ οἱ θεοὶ οὔτως ὑποδεικνύουσιν οἵ τε γὰρ ἄλλοι ἡμῖν τάγαθὰ διδόντες οὐδὲν τούτων εἰς τούμφανες ιόντες διδόσασι, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων, ἐν φέτα καλὰ καὶ ἀγαθά ἔστι, καὶ ἀεὶ μὲν χρωμένοις ἀτριβῆ τε καὶ ὑγιᾶ καὶ ἀγήρατα παρέχων, θάττον δὲ νοήματος ἀναμαρτήτως ὑπηρετοῦντα, οὔτος τὰ μέγιστα μὲν πράττων ὀρᾶται, τάδε δὲ οἰκονομῶν ἀόρατος ἡμῖν ἔστιν. 14. Ἐννόει δ’, ὅτι καὶ ὁ πᾶσι

¹⁴ γίγνοιντο. The plural after a neuter is not usual. Perhaps it was not so much the mere words (*τὰ ἀποβησόμενα*) as the idea of distinct plurality, raised by the notion of results happening continually, that influenced the writer.

¹⁵ "Οτι δέ γε ἀληθῆ. Socrates takes up the subject interrupted by the remark, *σοὶ δ’, ἔφη, ὡς Σώκρατες*, and proceeds as follows: "That I am right when I say the Gods keep us by augury you will

admit, unless you insist on ocular demonstration, and want to *see* the Gods so employed. But their usual conduct hints that you must not expect to see them: we do not see them in the discharge of their other functions, nor does the creator and ruler of the world allow himself to be visible; but his working is known by its results. So we may be sure that the Gods keep us by augury, although we do not *see* them."

φανερὸς δοκῶν εἶναι ἥλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὄρâν, ἀλλ', ἐάν τις αὐτὸν ἀναιδῶς ἔγχειρῇ θεᾶσθαι, τὴν δύνην ἀφαιρεῖται. Καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν εὑρήσεις ἀφανεῖς ὄντας· κεραυνός τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται, δῆλον, καὶ ὅτι οἷς ἀν ἐντύχῃ πάντων κρατεῖ, ὄρâται δ' οὗτ' ἐπὶ ὧν οὔτε κατασκήψας οὔτε ἀπών· καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὄρâνται, ἀ δὲ ποιοῦσι φανερὰ ἡμῖν ἐστι, καὶ προσιόντων αὐτῶν αἰσθανόμεθα. Ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχή, ἦ, εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θείου μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῖν, φανερόν, ὄρâται δὲ οὐδὲ αὐτή¹⁶. Ἄχρη κατανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων τὴν δύναμιν αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον.

15. Ἐγὼ μέν, ὡ Σώκρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν ἀμελήσω τοῦ δαιμονίου, σαφῶς οἶδα, ἐκεῖνο δὲ ἀθυμῶ¹⁷, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδὲ ἀν εἰς ποτε ἀνθρώπων ἀξίας χάρισιν ἀμείβεσθαι.

16. Ἀλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὡ Εὐθύδημε· ὄρᾶς γάρ, ὅτι ὁ ἐν Δελφοῖς θεός, ὅταν τις αὐτὸν ἐπερωτᾷ, πῶς ἀν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται· Νόμῳ πόλεως νόμος δὲ δήπου πανταχοῦ ἐστι κατὰ δύναμιν ἵεροῖς θεοῖς ἀρέσκεσθαι· πῶς οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῷ θεούς, ἦ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν;

17. ἀλλὰ χρὴ τῆς μὲν δυνάμεως¹⁸ μηδὲν ὑφίεσθαι·

¹⁶ δοῦται δὲ οὐδὲ αὐτή. “But itself (as distinguished from its results, ὅτι βασιλεύει, φανερόν) is not even visible” (much less fathomable).

¹⁷ ἐκεῖνο δὲ ἀθυμῶ. Not “I am perplexed about this,” but “my perplexity is this;” so that ἐκεῖνο is a cognate accusative after ἀθυμῶ, replacing τὴνδε τὴν ἀθυμίαν.

¹⁸ τῆς μὲν δυνάμεως. The sentence is never complete; but after the parenthesis, ὅταν γάρ, the first clause is repeated in a different form, χρὴ οὖν μηδὲν ἔλλειποντα τιμᾶν (“if one never neglects honouring”) θαρρεῖν τε, κ.τ.λ. If the sentence had been finished as it began, it would have run, ταῦτα δὲ ποιοῦντα θαρρεῖν τε, κ.τ.λ.

ὅταν γάρ τις τοῦτο ποιῆ, φανερὸς δῆπου ἔστι τότε οὐ τιμῶν θεούς χρὴ οὖν μηδέν εἰλείποντα κατὰ δύναμιν τιμᾶν τοὺς θεοὺς θαρρεῖν τε καὶ ἐλπίζειν τὰ μέγιστα ἀγαθά· οὐ γὰρ παρ' ἄλλων¹⁹ γ' ἂν τις μείζω ἐλπίζων σωφρονοίη ἡ παρὰ τῶν τὰ μέγιστα ὡφελεῖν δυναμένων, οὐδὲ ἀν ἄλλως μᾶλλον, ἡ εἰ τούτοις ἀρέσκοι ἀρέσκοι δὲ πώς ἀν μᾶλλον, ἡ εἰ ὡς μάλιστα πειθόιτο αὐτοῖς; 18. Τοιαῦτα μὲν δὴ λέγων τε καὶ αὐτὸς ποιῶν εὐσεβεστέρους τε καὶ σωφρονεστέρους τοὺς συνόντας παρεσκεύαζεν.

CHAPTER IV.

1. Ἀλλὰ μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ιδίᾳ τε πᾶσι νομίμως τε καὶ ὡφελίμως χρώμενος καὶ κοινῇ ἄρχουσί τε²⁰ ἀ οἱ νόμοι προστάττοιεν πειθόμενος καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως, ὥστε διάδηλος εἶναι παρὰ τοὺς ἄλλους εὐτακτῶν, 2. καὶ ὅτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμενος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἡναυτιώθη τοιαύτῃ ὁρμῇ τοῦ δήμου, ἣν οὐκ ἀν οἷμαι ἄλλου οὐδένα ἄνθρωπον ὑπομεῖναι· 3. καὶ ὅτε οἱ τριάκοντα προσέταττον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπείθετο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ διαλέγεσθαι καὶ προσταξάντων ἐκείνῳ τε καὶ ἄλλοις

¹⁹ οὐ γὰρ παρ' ἄλλων. Sc. οὐ σωφρονοίη ἐλπίζων (εἰ ἐλπίζοι) μείζω παρ' ἄλλων. Below, with οὐδὲ ἀν ἄλλως, the construction is οὐδὲ ἀν σωφρονοίη ἐλπίζων ἄλλως ἡ εἰ, κ.τ.λ.

²⁰ ἄρχουσί τε. To this corresponds καὶ ὅτε . . . οὐκ ἐπέτρεψε.

The strictly accurate form of the sentence would have been ἄρχουσί τε πειθόμενος καὶ οὐκ ἐπέτρεψας. Below, παρὰ τοὺς ἄλλους is “beyond all others.” Cf. I. iv. 11, παρὰ τὰ ἄλλα ζῶα διπερ θεοὶ βιοτεῖνουσι.

τισὶ τῶν πολιτῶν ἀγαγεῖν τινα²¹ ἐπὶ θανάτῳ, μόνος οὐκ ἐπείσθη διὰ τὸ παρὰ τοὺς νόμους αὐτῷ προστάττεσθαι· 4. καὶ ὅτε τὴν ὑπὸ Μελήτου²² γραφὴν ἔφευγε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστηρίοις πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολακεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ τοιαῦτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιεμένων, ἐκεῖνος οὐδὲν ἥθελησε τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥᾳδίως ἀν ἀφεθεὶς²³ ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ξῆν. 5. Καὶ ἔλεγε δὲ οὗτος καὶ πρὸς ἄλλους μὲν πολλάκις, οἶδα δέ ποτε αὐτὸν καὶ πρὸς Ἰππίαν²⁴ τὸν Ἡλείον περὶ τοῦ δικαίου τοιάδε διαλεχθέντα· διὰ χρόνου γὰρ ἀφικόμενος ὁ Ἰππίας Ἀθήναζε παρεγένετο τῷ Σωκράτει λέγοντι πρὸς τινας, ὡς θαυμαστὸν εἴη τό, εἰ μέν τις βούλοιτο σκυτέα διδάξασθαι²⁵ τινα ἢ τέκτονα

²¹ ἀγαγεῖν τινα. During the tyranny of the Thirty at Athens, Socrates, with others, was directed by them to bring back to Athens Leon, a citizen who had retired to Salamis, his native place. Cf. Plato, Apol. p. 32 C.

²² τὴν ὑπὸ Μελήτου. Γραφὴν φεύγειν is the same in sense as a passive verb, and is therefore constructed like one. Cf. III. iv. 1, τραύματα ὑπὸ τῶν πολεμίων ἔχων.

²³ ἀν ἀφεθεὶς. Cf. II. ii. 13, οὐδὲν ἀν τούτου πράξαντος. Below, in εἰ καὶ μετρίως, καὶ qualifies μετρίως, “even to a moderate extent.”

²⁴ πρὸς Ἰππίαν. There is an amusing description of this sophist in Plato's Dialogue of the Hippias. He was a vain, conceited man, and a dandy withal.

He there boasts that all his dress, ring, shoes, &c., were made by his own hand.

²⁵ διδάξασθαι. Sc. θοτε σκυτέα ελγαὶ, “to get any one taught to be a shoemaker.” This is a common meaning of διδάσκεσθαι in the middle voice. Cf. Plato, Meno 93 B, τὸν οὐδὲν ἴππεα μὲν ἐδιδάσκατο ἀγαθόν. Εἰ μέν τις βούλοιτο has ἐὰν δέ τις βούληται to correspond, for φασὶ δέ τινες is only parenthetic. This sudden intrusion of the *oratio recta* is curious. The sentence must either be a reflection of Xenophon's own, which is improbable, or the writer forgot himself for a moment, and put the actual words of Socrates down. I think μὴ εἰδέναι depends on θαυμαστόν, the sentence φασὶ . . . διδάξαντων being quite a paren-

ἢ χαλκέα ἢ ἵππεα, μὴ ἀπορεῖν, ὅποι ἀν πέμψας τούτου τύχοι φασὶ δέ τινες καὶ ἵππον καὶ βοῦν τῷ βουλομένῳ δικαιούσι ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδαξόντων ἐὰν δέ τις βούληται ἡ αὐτὸς μαθεῖν τὸ δίκαιον ἡ οὐδὲν ἡ οἰκέτην διδάξασθαι, μὴ εἶναι²⁶ ὅποι ἀν ἐλθὼν τύχοι τούτου. 6. Καὶ ὁ μὲν Ἰππίας ἀκούσας ταῦτα, ὥσπερ ἐπισκώπτων αὐτόν· "Ἐτι γὰρ σύ, ἔφη, ω Σώκρατες, ἐκεῖνα τὰ αὐτὰ λέγεις, ἀ ἐγὼ πάλαι ποτέ σου ἥκουσα; καὶ ὁ Σωκράτης· "Ο δέ γε τούτου δεινότερον, ἔφη, ω Ιππία, οὐ μόνον ἀεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν σὺ δ' ἵσως διὰ τὸ πολυμαθῆς εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις. 7. Ἀμέλει, ἔφη, πειρῶμαι καινόν τι λέγειν ἀεὶ. Πότερον²⁷, ἔφη, καὶ περὶ ὃν ἐπίστασαι, οἷον περὶ γραμμάτων, ἔάν τις ἔρηται σε, πόσα καὶ ποῖα Σωκράτους ἔστιν, ἀλλὰ μὲν πρότερον, ἀλλὰ δὲ νῦν πειρᾶ λέγειν; ἡ περὶ ἀριθμῶν τοῖς ἐρωτῶσιν, εἰ τὰ δὶς πέντε δέκα ἔστιν, οὐ τὰ αὐτὰ νῦν, ἀ καὶ πρότερον, ἀποκρίνη; Περὶ μὲν τούτων, ἔφη, ω Σώκρατες, ὥσπερ σύ, καὶ ἐγὼ ἀεὶ τὰ αὐτὰ λέγω, περὶ μέντοι τοῦ δικαίου πάνυ οἷμαι νῦν ἔχειν εἰπεῖν, πρὸς ἀ οὔτε σὺ οὕτ' ἀν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν. 8. Νὴ τὴν Ἡραν, ἔφη, μέγα λέγεις ἀγαθὸν εύρηκέναι, εἰ παύσονται μὲν οἱ δικασταὶ δίχα ψηφιζόμενοι, παύ-

thesis, although it seems to have modified εἰ μὲν τις βούλοιτο into ἀλλ' δέ τις βούληται.

²⁶ μὴ εἶναι. "That there was no place, whither going," &c.

²⁷ Πότερον. Πότερον is not to be joined with η, so as to make a disjunctive question, "is it about —or—?" Kühner is right in saying the words do not mean "utrum . . . an," but η is simply "aut." For there is no opposition intended between γραμμάτων and ἀριθμῶν; they are only in-

stances of the same class of things with respect to which it is impossible to give various answers.

Πότερον is often found alone. Cf. Plato, Lysis 205 A, πότερον καὶ τὸ ἑρᾶν ξεφρός εἰ; A similar passage to this in Xenophon is found in Plato, Meno 96 D, πότερόν ποτε οὐδὲ εἰσὶν ἀγαθοὶ ἀνδρες η τις δὲ εἴη τρόπος τῆς γενέσεως τῶν ἀγαθῶν γιγνομένων, "I wonder whether there are no good men at all, or what way," &c.

σουται δὲ οἱ πολῦται περὶ τῶν δικαίων ἀντιλέγοντές τε καὶ ἀντιδικοῦντες καὶ στασιάζοντες, παύσονται δὲ αἱ πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι· καὶ ἐγὼ μὲν οὐκ οἶδ²³, ὅπως ἀν ἀπολειφθείην σου πρὸ τοῦ ἀκοῦσαι τηλικοῦτον ἀγαθὸν εὐρηκότος. 9. Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἀκούσῃ, πρίν γ' ἀν αὐτὸς ἀποφήνῃ, δ.τι νομίζεις τὸ δίκαιον εἶναι ἀρκεῖ γάρ, ὅτι τῶν ἄλλων καταγελᾶς ἔρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δ' οὐδενὶ θέλων ὑπέχειν λόγου οὐδὲ γνώμην ἀποφαίνεσθαι περὶ οὐδενός. 10. Τί δέ; ὡς Ἰππία, ἔφη, οὐκ ἥσθησαι, ὅτι ἐγὼ ἀ δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος; Καὶ ποῖος δή σοι²⁴, ἔφη, οὗτος ὁ λόγος ἐστίν; Εἰ δὲ μὴ λόγῳ, ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι· ἡ οὐ δοκεῖ σοι ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον εἶναι; Πολύ γε τὴν Δί', ἔφη· δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικα ποιοῦσι, δίκαια δὲ πράττων οὐδὲ ἀν εἰς ἄδικος εἴη. 11. Ἡσθησαι οὖν²⁵ πώποτέ μου ἡ ψευδομαρτυροῦντος ἡ συκοφαντοῦντος ἡ φίλους ἡ πόλιν εἰς στάσιν ἐμβάλλοντος ἡ ἄλλο τι ἄδικον πράττοντος; Οὐκ ἐγωγε, ἔφη. Τὸ δὲ τῶν ἄδικων ἀπέχεσθαι οὐ δίκαιον ἦγγι; Δῆλος εἰ, ἔφη, ὡς Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι γνώμην, δ.τι νομίζεις τὸ δίκαιον οὐ γὰρ ἀ πράττουσιν οἱ δίκαιοι, ἀλλ' ἀ μὴ πράττουσι, ταῦτα λέγεις. 12. Ἀλλ' ὥμην ἐγωγε, ἔφη ὁ Σωκράτης, τὸ μὴ θέλειν ἄδικεν ἵκανὸν δικαιοσύνης ἐπίδειγμα εἶναι· εἰ δέ σοι μὴ δοκεῖ, σκέψαι, ἐὰν τόδε σοι μᾶλλον ἀρέσκῃ· φημὶ γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. Ἄρα τὸ αὐτὸ λέγεις, ὡς Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι; Ἔγωγε, ἔφη. 13. Οὐ γὰρ

²³ ἐγὼ μὲν οὐκ οἶδ'. The clause opposed to this in the writer's mind, to account for μέν, must have been οἱ δὲ ἄλλοι τάχ' ἀν ἀπολειφθεῖν βῶν, or the like.

²⁴ Καὶ ποῖος δή σοι. Cf. I. iii.

10.

²⁵ Ἡσθησαι οὖν. In I. vi. 4 there is τί χαλεπὸν ἥσθησαι τοῦ μοῦ βίου; Thucyd. i. 70 has τερὶ δην οὐκ πλεθανεσθαι.

αἰσθάνομαι σου, ὅποιον³¹ νόμιμον ἡ ποίον δίκαιον λέγεις. Νόμους δὲ πόλεως, ἔφη, γυγνώσκεις; "Ἐγωγε, ἔφη. Καὶ τίνας τούτους νομίζεις; "Α οἱ πολῖται, ἔφη, συνθέμενοι ἃ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι ἐγράψαντο. Οὕκουν, ἔφη, νόμιμος μὲν ἀν εἴη ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων; Πάνυ μὲν οὖν, ἔφη. Οὕκουν καὶ δίκαια μὲν ἀν πράττοις ὁ τούτοις πειθόμενος, ἄδικα δὲ ὁ τούτοις ἀπειθῶν Πάνυ μὲν οὖν. Οὕκουν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὖ; 'Ο μὲν ἄρα νόμιμος δίκαιος ἐστιν, ὁ δὲ ἄνομος ἄδικος. 14. Καὶ ὁ Ἰππίας Νόμους δέ, ἔφη, ὁ Σωκράτες, πῶς ἂν τις ἡγήσαιτο σπουδαῖον πρᾶγμα εἶναι ἡ τὸ πείθεσθαι αὐτοῖς, οὓς γε πολλάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον³², ἔφη ὁ Σωκράτης, πολλάκις ἀράμεναι αἱ πόλεις πάλιν εἰρήνην ποιοῦνται. Καὶ μάλα, ἔφη. Διάφορον οὖν τι οἵει ποιεῖν, ἔφη, τοὺς τοῖς νόμοις πειθομένους φαυλίζων, ὅτι καταλυθεῖεν ἀν οἱ νόμοι, ἡ εἰ τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντας ψέγοις, ὅτι γένοιτ' ἀν εἰρήνη; ἡ καὶ τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι προθύμως βοηθοῦντας μέμφη; 15. Μὰ Δί' οὐκ ἔγωγ, ἔφη. Λυκούργον δὲ τὸν Λακεδαιμόνιον, ἔφη ὁ Σωκράτης, καταμεμάθηκας, ὅτι οὐδὲν ἀν διάφορον τῶν ἄλλων πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοῖς νόμοις μάλιστα ἐνειργάσατο αὐτῇ; τῶν δὲ ἀρχόντων ἐν ταῖς πόλεσιν οὐκ οἰσθα. ὅτι, οἵτινες ἀν τοῖς πολίταις αἰτιώτατοι ὥσι τοῦ τοῖς νόμοις

³¹ δτοῖον. For the union of the indirect and direct interrogatives cf. I. i. 11, δτως ἔφυ δ κόσμος καὶ τίσιν ἀνδργκαῖς ἔκαστα γίγνεται.

³² Καὶ γὰρ πόλεμον. The γὰρ refers to a suppressed clause, οὐδὲν λεγεις, καὶ γὰρ, κ.τ.λ. "Your

remark about laws is not to the purpose, it would apply to war as well (καὶ); and yet it is obviously untrue there." Below, καὶ τοὺς ἐν τοῖς πολέμοις is, in the same way, "those who help their country in its wars, as well as those who observe its laws."

πείθεσθαι, οὗτοι ἄριστοι εἰστι; καὶ πόλις, ἐν ᾧ μάλιστα οἱ πολῖται τοῖς νόμοις πείθονται, ἐν εἰρήνῃ τε ἄριστα διάγει καὶ ἐν πολέμῳ ἀνυπόστατός ἐστιν; 16. ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστον τε ἀγαθὸν δοκεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐταῖς αἴ τε γερουσίαι καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ Ἑλλάδι νόμος κείται τοὺς πολίτας ὁμοίναι ὁμονοήσειν, καὶ πανταχοῦ ὁμοίουσι τὸν ὄρκον τούτον οἷμαι δ' ἐγὼ ταῦτα γύγνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν²³ οἱ πολῖται, οὐδὲ ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδὲ ὅπω τοὺς αὐτοὺς ποιητὰς αἰρῶνται, οὐδὲ ἵνα τοῖς αὐτοῖς ἥδωνται, ἀλλ' ἵνα τοῖς νόμοις πειθῶνται τούτοις γάρ τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἴσχυρόταται τε καὶ εὐδαιμονέσταται γίγνονται· ἀνευ δὲ ὁμονοίας οὔτ' ἀν πόλις εὐ πολιτευθείη, οὔτ' οἰκος καλῶς οἰκηθείη. 17. Ἰδίᾳ δὲ πῶς μὲν ἂν τις ἡττον ὑπὸ πόλεως ζημιοῖτο. πῶς δ' ἀν μᾶλλον τιμῷτο, ἢ εἰ τοῖς νόμοις πείθοιτο; πῶς δ' ἀν ἡττον ἐν τοῖς δικαιστηρίοις ἡττῷτο, ἢ πῶς ἀν μᾶλλον νικῷται; τίνι δ' ἂν τις μᾶλλον²⁴ πιστεύσει παρακαταθέσθαι ἢ χρήματα ἢ σιοὺς ἢ θυγατέρας, τίνα δ' ἀν ἢ πόλις ὅλη ἀξιοπιστότερον ἤγγίσαιτο τοῦ νομίμου; παρὰ τίνος δ' ἀν μᾶλλον τῶν δικαίων τύχοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ οἰκέται ἢ φίλοι ἢ πολῖται ἢ ξένοι; τίνι δ' ἀν μᾶλλον πολέμοις πιστεύσειαν ἢ ἀνοχὰς²⁵ ἢ σπουδὰς ἢ συνθήκας περὶ εἰρήνης; τίνι

²³ κρίνωσιν. “Assign the victory to,” a meaning to which the verb easily passes. The full expression occurs Plato, Rep. 399 E, κρίνοντες τὸν Ἀπόλλωνα πρὸ Μαρσύου.

²⁴ τίνι δ' ἀν τις μᾶλλον. This is not the same construction as that in II. vi. 6, τούτῳ πιστεύομεν εὐ ποιήσειν, for there the

subject of the infinitive is the person designated by the pronoun, here it is not. I think the infinitive depends on *ἄστε* understood. Kühner makes τίνι depend, not on πιστεύσει, but on παρακαταθέσθαι.

²⁵ ἢ ἀνοχὰς. This is apparently a kind of cognate accusative, replacing πίστιν, as partly

δ' ἀν μᾶλλον ἡ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γύγνεσθαι, τῷ δ' ἀν μᾶλλον οἱ σύμμαχοι πιστεύσειαν ἡ ἥγεμονίαν ἡ φρουραρχίαν ἡ πόλεις; τίνα δ' ἄν τις εὐεργετήσας ὑπολάβοι χάριν κομιεῖσθαι μᾶλλον ἡ τὸν νόμιμον; ἡ τίνα μᾶλλον ἄν τις εὐεργετήσειν ἡ παρ' οὐ χάριν ἀπολήφεσθαι νομίζει; τῷ δ' ἄν τις βούλοιτε μᾶλλον φίλος εἶναι ἡ τῷ τοιούτῳ, ἡ τῷ ἡττον ἔχθρος; τῷ δ' ἄν τις ἡττον πολεμήσειν ἡ φῶ ἀν μάλιστα μὲν φίλος εἶναι βούλοιτο, ἥκιστα δ' ἔχθρος, καὶ ω πλεύστοις³⁶ μὲν φίλοι καὶ σύμμαχοι βούλοιντο εἶναι, ἐλάχιστοι δ' ἔχθροὶ καὶ πολέμιοι; 18. Ἐγὼ μὲν οὖν, ὡ Ιππία, τὸ αὐτὸ ἐπιδείκνυμι νόμιμόν τε καὶ δίκαιοι εἶναι, σὺ δ' εἰ τάνατία γιγνώσκεις, δίδασκε. Καὶ ὁ Ιππίας· Ἀλλά, μὰ τὸν Δία, ἔφη, ὡ Σώκρατες, οὐ μοι δοκῶ τάνατία γιγνώσκειν οἵς εἴρηκας περὶ τοῦ δικαίου. 19. Ἀγράφους δέ τινας οἰσθα, ἔφη, ὡ Ιππία, νόμους; Τούς γ' ἐν πάσῃ, ἔφη, χώρᾳ κατὰ ταύτα νομιζομένους. Ἐχοις ἀν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἀνθρωποι αὐτοὺς ἔθεντο³⁷; Καὶ πῶς ἄν, ἔφη, οἴ γε οὔτε συνελθεῖν ἄπαντες ἀν δυνηθεῖν οὔτε ὁμόφωνοί εἰσι; Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μέν, ἔφη, θεοὺς οἴμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρώτου νομίζεται θεοὺς σέβειν. 20. Οὕκουν καὶ γονέας τιμᾶν

equivalent to it. Cf. I. i. 5, ταῦτα δὲ τὶς ἀν ἄλλῳ πιστεύσειν ἡ θεῷ; In the next clause, πιστεύειν ἥγεμονίαν, the construction is the usual one.

³⁶ φ πλεύστοι. Sc. ἄν, which of course is to be taken, not with φ, but βούλοιντο.

³⁷ ἔθεντο. Below there is τεθεικέναι, and properly. In the present sentence, men are spoken of as meeting and passing laws for themselves, for their own use.

Below, there is supposed to be some external legislator, who passed laws for mankind. Cf. Plato, Hipp. Maj. 284 D, τίθενται τὸν νόμον οἱ τιθέμενοι, and, directly after, οἱ ἐπιχειροῦντες τὸν νόμον τιθέναι. But nevertheless, as a legislator may himself be regarded as subject to the law, the middle is used in his case sometimes. Cf. Plato, Leg. 630 D, οἴωμεθα Λυκούργον τε καὶ Μίλετον τίθεσθαι τὰ νόμιμα.

πανταχοῦ νομίζεται; Καὶ τοῦτο, ἔφη. Οὐκονν καὶ μήτε γονέας παισὶ μάγνυσθαι μήτε παιδας γονεῦσιν, Οὐκέτι μοι δοκεῖ, ἔφη, ὡΣώκρατες, οὗτος θεοῦ³⁸ νόμος εἶναι. Τί δή; ἔφη. "Οτι αἰσθάνομαι τινας, ἔφη, παραβαίνοντας αὐτόν. 21. Καὶ γὰρ ἄλλα πολλά, ἔφη, παρανομοῦσιν ἀλλ' οὖν³⁹ δίκην γέ τοι διδόασιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἦν οὐδὲν τρόπῳ δυνατὸν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι, οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι. 22. Καὶ ποίαν, ἔφη, δίκην, ὡΣώκρατες, οὐ δύνανται διαφεύγειν γονεῖς τε παισὶ καὶ παιδες γονεῦσι μηγνύμενοι; Τὴν μεγίστην νὴ Δι', ἔφη· τί γὰρ ἀν μεῖζον πάθοιεν ἀνθρωποι τεκνοποιούμενοι τοῦ κακῶς τεκνοποιεῖσθαι; 23. Πῶς οὖν, ἔφη, κακῶς οὗτοι τεκνοποιοῦνται, οὓς γε οὐδὲν κωλύει ἀγαθοὺς αὐτοὺς δῆτας ἐξ ἀγαθῶν παιδοποιεῖσθαι; "Οτι νὴ Δι', ἔφη, οὐ μόνον ἀγαθοὺς δεῖ τοὺς ἐξ ἀλλήλων παιδοποιούμενους εἶναι, ἀλλὰ καὶ ἀκμάζοντας τοῖς σώμασιν ἢ δοκεῖ σοι ὅμοια τὰ σπέρματα εἶναι τὰ τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν παρηκμακότων; 'Αλλὰ μὰ Δι', ἔφη, οὐκ εἰκὸς ὅμοια εἶναι. Πότερα οὖν, ἔφη, βελτίν; Δῆλον δτι, ἔφη, τὰ τῶν ἀκμαζόντων. Τὰ τῶν μὴ ἀκμαζόντων ἄρα οὐ σπουδαῖα; Οὐκ εἰκὸς μὰ Δι', ἔφη. Οὐκονν οὕτω γε οὐ δεῖ παιδοποιεῖσθαι; Οὐ γὰρ οὖν, ἔφη. Οὐκονν οἵ γε οὕτω παιδοποιούμενοι ως οὐ δεῖ παιδοποιοῦνται; "Εμοιγε δοκεῖ, ἔφη. Τίνες οὖν ἄλλοι, ἔφη, κακῶς ἀν παιδοποιοῦντο, εἴγε μὴ

³⁸ οὗτος θεοῦ. "This seems to be a law," otherwise *νόμος* would require the article. For the force of *οὐκέτι* in this clause, cf. III. iv. 10, ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων.

³⁹ ἀλλ' οὖν. "But then—as a

consequence—they certainly undergo justice at all events." They commit the transgression, but at all events they have to suffer in consequence (*οὖν*). Below, for *καὶ ποίαν*, cf. III. xi. 10.

οῦτοι; 24. Ὁμογνωμονῶ σοι, ἔφη, καὶ τοῦτο. Τί δέ; τοὺς εὐ ποιοῦντας ἀντευεργετεῖν οὐ πανταχοῦ νόμιμόν ἐστι; Νόμιμον, ἔφη παραβαίνεται δὲ καὶ τοῦτο. Οὕκουν καὶ οἱ τοῦτο παραβαίνοντες δίκην διδόασι, φίλων μὲν ἀγαθῶν ἔρημοι γυγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς ἀναγκαζόμενοι διώκειν ἢ οὐχ οἱ μὲν εὐ ποιοῦντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀντευεργετοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τοιούτοις χρῆσθαι τούτους μάλιστα διώκουσι; Νὴ τὸν Δί', ω Σόλον, ἔφη, θεοῖς ταῦτα πάντα⁴⁰ ἔοικε· τὸ γάρ τοὺς νόμους αὐτοὺς⁴¹ τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι. 25. Πότερον οὖν, ω Ιππία, τοὺς θεοὺς ἥγη τὰ δίκαια νομοθετεῖν ἢ ἄλλα τῶν δικαίων⁴²; Οὐκ ἄλλα μὰ Δί', ἔφη σχολῆ γάρ ἀν ἄλλος γέ τις τὰ δίκαια νομοθετήσειεν, εἰ μὴ θεός. Καὶ τοῖς θεοῖς⁴³ ἄρα, ω Ιππία, τὸ αὐτὸ δίκαιον τε καὶ νόμιμον εἶναι ἀρέσκει.

⁴⁰ θεοῖς ταῦτα πάντα. "All these arrangements seem like the Gods," i. e. "to the arrangements of the Gods;" a construction to be compared with III. vi. 8, ἡ τῆς πόλεως δύναμις ἦττων τῶν ἐναντίων, sc. τῆς τῶν ἐναντίων.

⁴¹ τοὺς νόμους αὐτούς. Socrates means by this, that the laws, by their essential operation, work out the penalty of transgression. Merely human laws do not: they require machinery from without to punish the breach of them. If a man steals undetected, he escapes the penalty attached by human law to theft: the penalty awarded by the divine he cannot escape. So far, the divine law is more perfect than human law

(βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου, for which cf. I. vii. 4).

⁴² ἄλλα τῶν δικαίων. "Other than what is just," ἄλλος taking the construction of comparatives, either with a genitive as here, or with ἣ. Cf. Plato, Theat. 186 E, καταφανέστατον γέγονεν ἄλλο δν αἰσθήσεως ἐπιστήμη. Below, for σχολῆ, cf. III. xiv. 3.

⁴³ Καὶ τοῖς θεοῖς. "The Gods then also (as well as I) regard the same thing as both just and lawful." Socrates had defined "the just" to be "the lawful," and he shows that the Gods take the same view. But the reasoning is faulty. The laws of the Gods are assumed to be perfect; in that supposition of course "the just" and "the lawful" coincide.

Τοιαῦτα λέγων τε καὶ πράττων δικαιοτέρους ἐποίει τοὺς πλησιάζοντας.

CHAPTER V.

1. 'Ως δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας ἑαυτῷ, νῦν αὖ τοῦτο λέξω νομίζων γὰρ ἐγκράτειαν ὑπάρχειν ἀγαθὸν⁴⁴ εἶναι τῷ μέλλοντι καλόν τι πράξειν, πρῶτον μὲν αὐτὸς φανερὸς ἦν τοῖς συνοῦσιν ἡσκηκὼς ἑαυτὸν μάλιστα πάντων⁴⁵ ἀνθρώπων, ἔπειτα διαλεγόμενος προετρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν. 2. 'Αεὶ μὲν οὖν περὶ τῶν πρὸς ἀρετὴν χρησίμων αὐτός τε διετέλει μεμιημένος καὶ τοὺς συνόντας πάντας ὑπομιμήσκων οἴδα δέ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιάδε διαλεχθέντα: Εἰπέ μοι, ἔφη, ὁ Εὐθύδημε, ἄρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; 'Ως οἶόν τέ γε μάλιστα, ἔφη. 3. "Οστις οὖν ἀρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἥδουν καὶ διὰ ταύτας⁴⁶

The laws of the Gods are an embodiment of pure justice, and there can be no divergence between justice and law. But amongst men law—if by law be meant legislative enactments—is imperfect, and is not therefore synonymous with justice; there are unjust laws as well as just. If laws were what they ought to be, and not what they actually are, the position of Socrates would be a sound one.

⁴⁴ ὑπάρχειν ἀγαθὸν. The construction is νομίζων ἀγαθὸν εἶναι ἐγκράτειαν ὑπάρχειν.

⁴⁵ μάλιστα πάντων. As Kühner says, πάντων is probably neuter here, and although, just before, μά-

λιστα πάντων ἀνθρώπων is “more than any other man,” here the words mean “as much as possible.” Cf. IV. v. 9, πάντων μάλιστα ἤδεοθαι ποιεῖ. For ὡς οἶόν τέ γε μάλιστα, cf. IV. ii. 11. Translate “as far so as possible at all events,” if that be a sufficient answer to your question. The words seem partly ironical. “Do you think this good?” “About as good as it can be, at all events, if that satisfies you.”

⁴⁶ διὰ ταύτας. The difference between διὰ with a genitive and accusative is well exemplified here, “through the medium of the body,” and “owing to these pleasures.”

μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι; "Ηκιστα, ἔφη. "Ισως γὰρ ἐλεύθερον φαίνεται σοι τὸ πράττειν τὰ βέλτιστα, εἴτα τὸ ἔχειν τοὺς κωλύσοντας τὰ τοιαῦτα ποιεῖν ἀνελεύθερον νομίζεις; Παντάπασι γε, ἔφη. 4. Παντάπασιν ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι; Νὴ τὸν Δι', ἔφη, εἰκότως. Πότερον δέ σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ή καὶ ἀναγκάζεσθαι τὰ αἰσχιστα ποιεῖν; Οὐδὲν ἡττον ἔμοιγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι⁴⁷ η ἐκεῖνα κωλύεσθαι. 5. Ποίους δέ τινας δεσπότας ἥγγι τοὺς τὰ μὲν ἄριστα κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; 'Ως δυνατὸν νὴ Δι', ἔφη, κακίστους. Δουλείαν δὲ ποίαν κακίστην νομίζεις εἶναι; 'Εγὼ μέν, ἔφη, τὴν παρὰ τοῖς κακίστοις δεσπόταις. Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρατεῖς δουλεύουσιν; "Εμοιγε δοκεῖ, ἔφη. 6. Σοφίαν⁴⁸ δὲ τὸ μέγιστον ἀγαθὸν οὐ δοκεῖ σοι ἀπείργουσα τῶν ἀνθρώπων η ἀκρασία εἰς τούναντίον αὐτοὺς ἐμβάλλειν; η οὐ δοκεῖ σοι προσέχειν τε τοῖς ὀφελοῦσι καὶ καταμανθάνειν αὐτὰ κωλύειν ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολλάκις αἰσθανομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν τὸ χεῖρον ἀντὶ τοῦ βελτίουνος αἱρεῖσθαι; Γίγνεται τοῦτ', ἔφη. 7. Σωφροσύνης δέ, ω Εὐθύδημε, τίνι ἀν φαίημεν ἡττον η τῷ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δῆπου⁴⁹ τὰ ἐναντία σωφροσύνης

⁴⁷ ταῦτα ἀναγκάζεσθαι. Sc. πράττειν, not that the word is necessary or really to be supplied, for ταῦτα is an accusative cognate after ἀναγκάζεσθαι, replacing ταῦτην τὴν ἀνάγκην.

⁴⁸ Σοφίαν κ.τ.λ. "Does not intemperance, barring off wisdom from men," &c. Of the next clause the construction is η οὐ δοκεῖ σοι η ἀκρασία κωλύειν

προσέχειν, κ.τ.λ.

⁴⁹ αὐτὰ γὰρ δῆπου. Here αὐτὰ τὰ ἐναντία seem to be joined in the sense of "very opposite," "absolute contraries." I suppose the article is used, because it is assumed that every thing has an opposite as a matter of course: "the opposites" the two qualities naturally have. Below, τοῖς σωφρονοῦσι depends on τὰ ἐναντία,

καὶ ἀκρασίας ἔργα ἐστίν. Ὁμολογῶ καὶ τοῦτο. ἔφη.
 Τοῦ δὲ ἐπιμελεῖσθαι ὃν προσήκει οἷει τι κωλυτικώ-
 τερον ἀκρασίας εἶναι; Οὕκουν ἔγωγε, ἔφη. Τοῦ δὲ
 ἀντὶ τῶν ὡφελούντων τὰ βλάπτοντα προαιρεῖσθαι
 ποιοῦντος καὶ τούτων μὲν ἐπιμελεῖσθαι, ἐκείνων δὲ
 ἀμελεῖν πείθοντος καὶ τοῖς σωφρονοῦσι τὰ ἐναντία
 ποιεῖν ἀναγκάζοντος οἷει τι ἀνθρώπῳ κάκιον εἶναι;
 Οὐδέν, ἔφη. 8. Οὕκουν τὴν ἐγκράτειαν τῶν ἐναντίων
 ἦ⁵⁰ τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώποις αἴτιαν εἶναι;
 Πάντα μὲν οὖν, ἔφη. Οὕκουν καὶ τῶν ἐναντίων τὸ
 αἴτιον εἰκὸς ἄριστον εἶναι; Εἰκὸς γάρ, ἔφη. Ἔοικεν
 ἄρα, ἔφη, ω̄ Εὐθύδημε, ἄριστον ἀνθρώπῳ ἦ ἐγκράτεια
 εἶναι; Εἰκότως γάρ, ἔφη, ω̄ Σώκρατες. 9. Ἐκεῖνο
 δέ, ω̄ Εὐθύδημε, ἥδη πώποτε ἐνεθυμήθης; Ποῖον; ἔφη.
 "Οτι καὶ ἐπὶ τὰ ἥδεα, ἐφ' ἄπερ μόνα δοκεῖ ἡ ἀκρασία
 τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δὲ
 ἐγκράτεια πάντων μάλιστα ἥδεσθαι ποιεῖ. Πῶς; ἔφη.
 "Ωσπέρ ἡ μὲν ἀκρασία⁵¹ οὐκ ἐώστα καρτερεῖν οὔτε
 λιμὸν οὔτε δίψαν οὔτε ἀφροδισίων ἐπιθυμίαν οὔτε
 ἀγρυπνίαν, δι' ὃν μόνων ἔστιν ἥδεως μὲν φαγεῖν τε
 καὶ πιεῖν καὶ ἀφροδισιάσαι, ἥδεως δὲ ἀναπαύσασθαι τε
 καὶ κοιμηθῆναι, καὶ περιμείναντας⁵² καὶ ἀνασχομένους,

and the words are equivalent to
 ποιεῖν τὰ ἐναντία τούτοις & ποι-
 οῦσιν οἱ σωφρονοῦντες.

⁵⁰ τῶν ἐναντίων ἦ κ.τ.λ. "The
 opposite of what intemperance
 produces." Τὰ ἐναντία is con-
 structed like a comparative. Cf.
 III. xii. 4, τὰναντία συμβαίνει ἢ
 τοῖς κακοῖς. Διαφόρος has been
 often used in the same way in
 this book. In the next sentence
 τῶν ἐναντίων means of course
 "what is opposite" to the effects
 of intemperance.

⁵¹ "Ωσπέρ ἡ μὲν ἀκρασία. "Ωσπέρ

does not begin a comparison here,
 for there is nothing to correspond
 to it (such as οὗτος καὶ) below,
 but introduces the answer to the
 question of Euthydemus (πῶς;
 ἔφη). Translate, "just so far as."
 This is not a common use of
 θετέρ; but as πῶς and ὡς, or
 θετέρ, are correlatives, as interro-
 gatives and relative, it is a very
 natural use.

⁵² καὶ περιμείναντας κ.τ.λ.
 These participles agree with the
 subject of καρτερεῖν, which settles
 the meaning of καὶ . . . καὶ.

ἔως ἀν ταῦτα ὡς ἔνι ηδιστα γένηται, κωλύει τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις ἀξιολόγως ηδεσθαι· ή δὲ ἐγκράτεια μόνη ποιοῦσα καρτερεῖν τὰ εἰρημένα μόνη καὶ ηδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. Παντάπασιν, ἔφη, ἀληθῆ λέγεις. 10. Ἀλλὰ μὴν τοῦ μαθεῖν τι⁵³ καλὸν καὶ ἀγαθὸν καὶ τοῦ ἐπιμεληθῆναι τῶν τοιούτων τινός, δι’ ὧν ἂν τις καὶ τὸ ἑαυτοῦ σῶμα καλῶς διοικήσειε καὶ τὸν ἑαυτοῦ οἶκον κακῶς οἰκονομήσειε καὶ φίλοις καὶ πόλει ωφέλιμος γένοιτο καὶ ἔχθροὺς κρατήσειεν, ἀφ’ ὧν οὐ μόνον ωφέλειαι, ἀλλὰ καὶ ηδοναὶ μέγισται γύγνουνται. οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτά, οἱ δὲ ἀκρατεῖς οὐδενὸς μετέχουσι· τῷ γὰρ ἀν ηττον φήσαιμεν τῶν τοιούτων προσήκειν ἡ φήσις ταῦτα πράττειν, κατεχομένῳ⁵⁴ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτω ηδονάς; 11. Καὶ ὁ Εὐθύδημος· Δοκεῖς μοι, ἔφη, ὁ Σώκρατες λέγειν, ὡς ἀνδρὶ ηττον τῶν διὰ τοῦ σώματος ηδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει, ἔφη, ὁ Εὐθύδημε, ἀνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ηδιστα δὲ ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἀν διαφέροι τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατέσι μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων καὶ ἔργω καὶ λόγω διαλέγοντας κατὰ γένη⁵⁵ τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι.

⁵³ τοῦ μαθεῖν τι. The construction of this sentence is of ἐγκρατεῖς ἀπολαύουσι τοῦ μαθεῖν, κ.τ.λ. . . πράττοντες αὐτά, sc. τὸ μαθεῖν, κ.τ.λ. Ἀφ’ ὧν refers to what has just been mentioned, τὸ ἑαυτοῦ σῶμα διοικεῖν, κ.τ.λ.

⁵⁴ κατεχομένῳ. “Fast bound to the eager pursuit of the nearest pleasures.” The intemperate man is such a slave to present gratifi-

cation, that he cannot refrain, even though to gain greater future advantages.

⁵⁵ διαλέγοντας κατὰ γένη. “Dividing them into classes.” From this sense of the word Socrates derives διαλέγεσθαι, “to reason logically.” The construction is made to depend all through on ἔφη.

12. Καὶ οὗτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας γίγνεσθαι καὶ διαλέγεσθαι δυνατωτάτους ἔφη δὲ καὶ τὸ διαλέγεσθαι ὄνομασθηναι ἐκ τοῦ συνιόντας κοινῆ βουλεύεσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δέν τον πειράσθαι ὅτι μάλιστα πρὸς τούτο ἑαυτὸν ἔτοιμον παρασκευάζειν καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίγνεσθαι ἄνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.

CHAPTER VI.

1. Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, πειράσομαι καὶ τοῦτο λέγειν Σωκράτης γὰρ τοὺς μὲν εἰδότας, τί ἔκαστον εἴη⁶⁶ τῶν ὄντων, ἐνόμιζε καὶ τοῖς ἄλλοις ἀν ἔξηγεῖσθαι, τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη θαυμαστὸν εἶναι αὐτούς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν ὃν ἔνεκα σκοπῶν σὺν τοῖς συνοῦσι, τί ἔκαστον εἴη τῶν ὄντων, οὐδέποτ' ἔληγε. Πάντα μὲν οὖν, ἢ διωρίζετο, πολὺ ἔργον ἀν εἴη διεξελθεῖν, ἐν ὅσοις δὲ καὶ τὸν τρόπον τῆς ἐπισκέψεως δηλώσειν οἷμαι, τοσαῦτα λέξω. 2. Πρῶτον δὲ περὶ εὔσεβείας ὡδέ πως ἐσκόπει· Εἰπέ μοι, ἔφη, ω̄ Εὐθύδημε, ποιόν τι νομίζεις εὐσέβειαν εἶναι; Καὶ ὅς· Κάλλιστον τὴν Δι', ἔφη. "Ἐχεις οὖν εἰπεῖν, ὅποιός τις ὁ εὐσέβής ἐστιν; "Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν. "Ἐξεστι δὲ

⁶⁶ τί ἔκαστον εἴη. Socrates, as before observed, may be said to have introduced the practice of definition into argument. His plan was, however, judging from Plato's Dialogues, mainly negative; he dissected the definitions of others, and tested their soundness or unsoundness. For instance, in the Lysis, the various

accounts of friendship are reviewed; in the Laches, of bravery, and so on; and every definition advanced shown to be untenable. Socrates was apparently happier in exposing the badness of other people's definitions than in advancing satisfactory ones of his own; a process naturally less easy than the former.

✓ δν ἄν τις βούληται τρόπου τοὺς θεοὺς τιμᾶν; 3. Οὐκ, ἀλλὰ νόμοι εἰσί, καθ' οὓς δεῖ τοῦτο ποιεῖν. Οὐκοῦν ὁ τοὺς νόμους τούτους εἰδὼς εἰδεῖ ἄν, ὡς δεῖ τοὺς θεοὺς τιμᾶν; Οἴμαι ἔγωγ', ἔφη. Ἀρ' οὖν ὁ εἰδὼς τοὺς θεοὺς τιμᾶν οὐκ ἀλλως οἴεται δεῖν τοῦτο ποιεῖν ή ὡς οἶδεν; Οὐ γὰρ οὖν, ἔφη. Ἀλλως δέ τις θεοὺς τιμᾷ ή ὡς οἴεται δεῖν; 4. Οὐκ οἴμαι, ἔφη. Οἱ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς νομίμως ἀν τοὺς θεοὺς τιμάτι; Πάνυ μὲν οὖν. Οὐκοῦν ὁ γε νομίμως τιμῶν ὡς δεῖ τιμᾶ; Πῶς γὰρ οὗ; Οἱ δέ γε ὡς δεῖ τιμῶν εὐσεβής ἐστι; Πάνυ μὲν οὖν, ἔφη. Οἱ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὄρθως ἀν ἡμῖν εὐσεβής ὥρισμένος εἴη; Εμοὶ γοῦν, ἔφη, δοκεῖ.

5. Ἀνθρώποις δὲ ἄρα ἔξεστιν δν ἄν τις τρόπου βούληται χρῆσθαι; Οὐκ, ἀλλὰ καὶ περὶ τούτους ὁ εἰδὼς ἄ ἐστι νόμιμα, καθ' ἂ δεῖ πως⁶⁷ ἀλλήλοις χρῆσθαι, νόμιμος ἀν εἴη. Οὐκοῦν οἱ κατὰ ταῦτα χρώμενοι ἀλλήλοις ὡς δεῖ χρῶνται; Πῶς γὰρ οὗ; Οὐκοῦν οἵ γε ὡς δεῖ χρώμενοι καλῶς χρῶνται; Πάνυ μὲν οὖν, ἔφη. Οὔκουν οἵ γε τοῖς ἀνθρώποις καλῶς χρώμενοι καλῶς πράττουσι τάνθρωπεια πράγματα; Εἰκός γ', ἔφη. Οὐκοῦν οἱ τοῖς νόμοις πειθόμενοι δίκαια οὗτοι ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. 6. Δίκαια δὲ οἰσθα, ἔφη, ὅποια καλεῖται; Αἱ οἱ νόμοι κελεύουσιν, [ἔφη.] Οἱ ἄρα ποιοῦντες ἂ οἱ νόμοι κελεύουσι δίκαιά τε ποιοῦσι καὶ ἂ δεῖ; Πῶς γὰρ οὗ; Οὐκοῦν οἵ γε τὰ δίκαια ποιοῦντες δίκαιοι εἰσιν; Οἴμαι ἔγωγ', ἔφη. Οἱει οὖν τινας πειθεσθαι τοῖς νόμοις μὴ εἰδότας ἂ οἱ νόμοι κελεύουσιν; Οὐκ ἔγωγ', ἔφη. Εἰδότας δὲ ἂ δεῖ ποιεῖν οἱει τινὰς οἰεσθαι δεῖν μὴ ποιεῖν ταῦτα; Οὐκ οἴμαι, ἔφη. Οἴδας

⁶⁷ καθ' ἂ δεῖ πως. “We must behave towards each other in various relations.” Πως seems to mean “any how,” “in whatever way it may be necessary;” the way depending on the various relations in which we stand to others.

δέ τινας ἄλλα ποιοῦντας ἡ ἀ οἴονται δεῖν; Οὐκ ἔγωγ, ἔφη. Οἱ ἄρα τὰ περὶ ἀνθρώπους νόμιμα⁵⁸ εἰδότες τὰ δίκαια οὗτοι ποιοῦσιν; Πάνυ μὲν οὖν, ἔφη. Οὕκουν οὐ γε τὰ δίκαια ποιοῦντες δίκαιοι εἰσι; Τίνες γάρ ἄλλοι; ἔφη. Ὁρθῶς ἂν ποτε ἄρα ὁριζούμεθα ὁριζόμενοι δικαίους εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπους νόμιμα; "Εμοιγε δοκεῖ, ἔφη.

7. Σοφίαν δὲ τί ἀν φήσαιμεν εἶναι; εἰπέ μοι, πότερά σοι δοκοῦσιν οἱ σοφοί, ἢ ἐπίστανται, ταῦτα σοφοί εἶναι, ἡ εἰσί τινες ἢ μὴ ἐπίστανται σοφοί; "Α ἐπίστανται δῆλον ὅτι, ἔφη· πῶς γὰρ ἀν τις, ἡ γε μὴ ἐπίστατο, ταῦτα σοφὸς εἶη; "Ἄρ' οὖν οἱ σοφοὶ ἐπιστήμη σοφοί εἰσι; Τίνι γάρ, ἔφη, ἄλλῳ τις ἀν εἶη σοφός, εἴ γε μὴ ἐπιστήμη; "Ἄλλο δέ τι σοφίαν οἰει εἶναι ἡ φ σοφοί εἰσιν⁵⁹; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα σοφία ἐστίν; "Εμοιγε δοκεῖ. "Ἄρ' οὖν δοκεῖ σοι ἀνθρώπῳ δυνατὸν εἶναι τὰ δύντα πάντα ἐπίστασθαι; Οὐδὲ μὰ Δι' ἔμοιγε πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἄρα σοφὸν οὐχ οἷόν τε ἀνθρώπου εἶναι; Μὰ Δι', οὐ δῆτα, ἔφη. "Ο ἄρα ἐπίσταται ἔκαστος, τοῦτο καὶ σοφός⁶⁰ ἐστιν; "Εμοιγε δοκεῖ.

8. "Ἄρ' οὖν, ω Eὐθύδημε, καὶ τάγαθὸν οὕτω ζητη-

⁵⁸ Οἱ ἄρα τὰ . . νόμιμα. There seem combined in this sentence two ambiguities worth noticing, already spoken of in the course of the notes. It is assumed as beyond dispute,—or, rather, Euthydemus has allowed it to pass without question,—that they who know what is lawful (*νόμιμα*) will do it, making virtue depend on knowledge,—a partial truth only,—leaving out the emotions and passions. It is also tacitly assumed, that the just is identical with the lawful,—an assumption

only warrantable, either on the supposition that laws are always what they should be, or when "the just" is used in a different sense from that it usually bears; principles, that is, of absolute right, accordance with which gives to actual laws their value.

⁵⁹ Η φ σοφοί εἰσιν. Sc. η τοῦτο φ τις or οἱ ἀνθρώποι σοφοί εἰσιν, the subject of εἰσιν being easily gathered from τις ἀν εἶη σοφός.

⁶⁰ καὶ σοφός. Sc. "wise in this respect as well" (as acquainted with it).

τέον ἔστι; Πῶς; ἔφη. Δοκεῖ σοι τὸ αὐτὸ πᾶσιν ὡφέλιμον εἶναι; Οὐκ ἔμοιγε. Τί δέ; τὸ ἄλλῳ ὡφέλιμον οὐ δοκεῖ σοι ἐνίστε ἄλλῳ βλαβερὸν εἶναι; Καὶ μάλα, ἔφη. Ἀλλο δ' ἀν τι φαίης ἀγαθὸν εἶναι η τὸ ὡφέλιμον; Οὐκ ἔγωγ', ἔφη. Τὸ ἄρα ὡφέλιμον⁶¹ ἀγαθὸν ἔστιν, ὅτῳ ἀν ὡφέλιμον η; Δοκεῖ μοι, ἔφη.

9. Τὸ δὲ καλὸν ἔχοιμεν ἀν πως ἄλλως εἰπεῖν, η, εἰ ἔστιν⁶², ὀνομάζεις καλὸν η σῶμα η σκεῦος η ἄλλ' ὅτιον, δο οἰσθα πρὸς πάντα καλὸν δν; Μὰ Δι' οὐκ ἔγωγ', ἔφη. Ἀρ' οὖν, πρὸς δο ἀν ἔκαστον χρήσιμον η, πρὸς τοῦτο ἔκαστω καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς ἄλλο τι ἔστιν ἔκαστον η πρὸς δο ἔκαστω καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἐν ἄλλο, ἔφη. Τὸ χρήσιμον ἄρα καλόν ἔστι, πρὸς δο η χρήσιμον; Ἐμοιγε δοκεῖ, ἔφη.

10. Ἀνδρίαν δέ, ὡ Εὐθύδημε, ἄρα τῶν καλῶν νομίζεις εἶναι; Κάλλιστον μὲν οὖν⁶³ ἔγωγ', ἔφη. Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Δι', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἀρ' οὖν δοκεῖ σοι πρὸς τὰ δεινά τε καὶ ἐπικίνδυνα χρήσιμον

⁶¹ Τὸ ἄρα ὡφέλιμον. This is a very simple account of "the good;" that it is that which is ultimately useful. But it is a very different account from Plato's. With him "the good" is an abstract transcendental quality, entirely independent of utility, by participation in which all phenomenal goods become such. The simpler view was probably that of the ex-historical Socrates.

⁶² η, εἰ ἔστιν. This is perhaps corrupt, or, if not, translate: "but as for the beautiful, could we define it in some other way," or "if it exists as beautiful, do

you describe it as either a beautiful body," &c. There is no abstract beauty; but we can only speak of a beautiful body or vessel as having certain definite uses, fitness for which makes its beauty. An abstract beauty can be measured by nothing, for it has no definite use, and therefore no fitness or unfitness for anything.

⁶³ Κάλλιστον μὲν οὖν. Cf. II. vii. 5 for the corrective force of μὲν οὖν. In the next sentence, οὐ must be taken with πρὸς τὰ ἐλάχιστα, "in matters not the least."

είναι τὸ ἀγνοεῖν αὐτά; "Ηκιστά γ' ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἰδέναι τί ἐστιν οὐκ ἀνδρεῖοί εἰσιν; Νὴ Δί", ἔφη, πολλοὶ γὰρ ἀν συτῷ γε τῶν τε μαινομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἰεν. Τί δὲ οἵ καὶ τὰ μὴ δεινὰ δεδοικότες; "Ἐτι γε, νὴ Δία, ηττου, ἔφη. "Αρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικινδυνα δυτας ἀνδρείους ἥγη είναι, τοὺς δὲ κακοὺς δειλούς; Πάνυ μὲν οὖν, ἔφη. 11. Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἀλλοις τινὰς ή τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὐκ, ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἷους τούτοις⁶⁴ κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. "Αρ' οὖν ἔκαστοι χρῶνται, ώς οἴονται δεῖν; Πῶς γὰρ ἄλλως; ἔφη. "Αρα οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἵσασιν, ώς δεῖ χρῆσθαι; Οὐ δήπου γε, ἔφη. Οἱ ἄρα εἰδότες, ώς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται; Μόνοι γ', ἔφη. Τί δέ; οἱ μὴ διημαρτηκότες ἀρα κακῶς χρῶνται τοῖς τοιούτοις; Οὐκ οἴομαι, ἔφη. Οἱ ἄρα κακῶς χρώμενοι διημαρτήκασιν; Εἰκός γ', ἔφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεωκοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ διαμαρτάνοντες τούτου δειλοί; "Εμοιγε δοκοῦσιν, ἔφη.

12. Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἥγειτο είναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἥγειτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἀρχων βούλοιτο, τυραννίδα· καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων⁶⁵ αἱ ἀρχαὶ καθίστανται, ταύτην τὴν πολι-

⁶⁴ οἷονς τούτοις. Cf. I. iv. 6. This view of Courage is very much the same as that in Plato's Laches, where it is defined by Nicias to be "a knowledge of things terrible and not terrible in war" (195 A); but there So-

brates pronounces this definition to be unsatisfactory, and the matter is left undecided.

⁶⁵ τῶν τὰ νόμιμα ἐπιτελούντων. "Those who fulfil all the legal requirements of the State."

τείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι, ὅπου δὲ ἐκ τιμη-
μάτων, πλουτοκρατίαν, ὅπου δὲ ἐκ πάντων, δημοκρα-
τίαν.

13. Εἰ δέ τις αὐτῷ περὶ του ἀντιλέγοι μηδὲ ἔχων
σαφὲς λέγειν, ἀλλ’ ἄνευ ἀποδείξεως ἡτοι σοφώτεροι
φάσκων εἶναι, δν αὐτὸς λέγοι⁶⁶ ἢ πολιτικώτερον ἢ
ἀνδρειότερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν
ἐπανῆγεν ἀν πάντα τὸν λόγον ὥδε πως. 14. Φῆσ σὺ
ἄμείνω πολίτην εἶναι, δν σὺ ἐπαινεῖς, ἢ δν ἐγώ; Φημὶ⁶⁷
γάρ οὖν. Τί οὖν οὐκ ἐκεῖνο πρώτον ἐπεσκεψάμεθα, τί
ἔστιν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τοῦτο. Οὐκοῦν
ἐν μὲν χρημάτων διοικήσει κρατοίη ἀν δ χρήμασιν
εὐπορωτέραν ποιῶν τὴν πόλιν; Πάνυ μὲν οὖν, ἔφη.
Ἐν δέ γε πολέμῳ δ καθυπερτέραν τῶν ἀντιπάλων;
Πῶς γάρ οὖ; Ἐν δὲ πρεσβείᾳ ἀρα δς ἀν φίλους ἀντὶ
πολεμίων παρασκευάζῃ; Εἰκότως γε. Οὐκοῦν καὶ ἐν
δημητρίᾳ δ στάσεις τε παύων καὶ δμόνοιαν ἐμποιῶν;
Ἐμονγε δοκεῖ. Οὗτο δὲ τῶν λόγων ἐπαναγομένων⁶⁸
καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερὸν ἐγίγνετο τάληθές.
15. Ὁπότε δὲ αὐτός τι τῷ λόγῳ διεξίοι, διὰ τῶν
μάλιστα δμολογουμένων ἐπορεύετο, νομίζων ταύτην
τὴν ἀσφάλειαν⁶⁹ εἶναι λόγου τοιγαροῦν πολὺ μάλιστα
ῶν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας δμολογοῦντας
παρεῖχεν ἔφη δὲ καὶ "Ομηρού"⁷⁰ τῷ Ὁδυσσεῖ ἀν-

⁶⁶ δν αὐτὸς λέγοι. “The man whom he mentioned himself was either wiser” (than the one Socrates spoke of). For ἐπανῆγεν *cf.* I. iii. 4.

⁶⁷ ἐπαναγομένων. Sc. ἐπὶ τὴν δπόθεσιν.

⁶⁸ ταύτην τὴν ἀσφάλειαν. The article here is unusual, because it is clear that *ταύτην* is the predicate. I suppose *τὴν ἀσφάλειαν* means “the safety always assumed to be arrived at in logical

discussion ;” one might translate it, “the required security in argument lay here.”

⁶⁹ Ομηρού. Cf. Odyss. viii. 171. Below, ὡς ίκανὸν αὐτὸν δητα might have been in the dative. As Kühner suggests, it may be perhaps attracted to ἀσφαλῆ βήτορα εἶναι. Below, τῶν δοκούντων, κ.τ.λ., is, “what is readily approved by men,” what men have no difficulty in admitting.

θεῖναι τὸ ἀσφαλῆ ρήτορα εἶναι, ὡς ἵκανὸν αὐτὸν ὅντα
διὰ τῶν δοκούντων τοῖς ἀνθρώποις ὥστε τοὺς λόγους.

CHAPTER VII.

1. "Οτι μὲν οὖν ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ μοι δῆλον ἐκ τῶν εἰρημένων εἶναι, ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι"⁷⁰ ἐπεμελεῖτο, οὐν τοῦτο λέξω πάντων μὲν γάρ ὃν ἔγω οἶδα μάλιστα ἔμελεν αὐτῷ εἰδέναι, ὅτου τις ἐπιστήμων εἴη τῶν συνόντων αὐτῷ, ὃν δὲ προσήκει ἀνδρὶ καλῷ κάγαθῷ εἰδέναι, ὅτι μὲν αὐτὸς εἰδείη, πάντων προθυμότατα ἐδίδασκεν, ὅτου δὲ αὐτὸς ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους ἦγεν αὐτούς. 2. 'Εδίδασκε δὲ καὶ μέχρι ὅτου δέοις ἔμπειρον εἶναι ἐκάστου πράγματος τὸν ὄρθως πεπαιδευμένον αὐτίκα⁷¹ γεωμετρίαν μέχρι μὲν τούτου ἔφη δεῖν μανθάνειν, ἔως ἵκανός τις γένοιτο, εἴ ποτε δεήσειε, γῆν μέτρῳ ὄρθως ἡ παραλαβεῖν ἡ παραδοῦναι ἡ διαινέμαι, ἡ ἔργον ἀποδείξασθαι⁷². οὗτω δὲ τοῦτο ράδιον εἶναι μαθεῖν, ὥστε τὸν προσέχοντα τὸν νοῦν τῇ μετρήσει ἄμα τὴν τε γῆν ὅπόσῃ ἐστὶν εἰδέναι καὶ ὡς μετρεῖται ἐπιστάμενον ἀπιέναι. 3. Τὸ δὲ μέχρι τῶν δυσκούντων διαγραμμάτων γεωμετρίαν μανθάνειν

⁷⁰ αὐτοὺς εἶναι. This is a less usual construction after ἐπιμελεῖσθαι than the genitive, as in I. ii. 55, ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι.

⁷¹ αὐτίκα. "For instance." Cf. Plato, Repub. 340 D, ἐπεὶ αὐτίκα λατρὸν καλεῖς σὺ τὸν ἔξαμπτάνοντα περὶ τοὺς κάμνοντας;

⁷² ἔργον ἀποδείξασθαι. This seems to me to mean, "to mark out work" for labourers to do,

although one would hardly perhaps have expected the middle; but I do not see what else the words can mean. Kühner considers the sense to be, "to give an account of his measurement," adopted in assigning land, &c. : as far as the usual force of ἀποδείξασθαι goes, this is right; but the whole phrase can hardly mean this.

ἀπεδοκίμαζεν διτι μὲν γὰρ ὡφελοίη ταῦτα, οὐκ ἔφη ὁρᾶν καίτοι οὐκ ἄπειρός γε αὐτῶν ἦν ἔφη δὲ ταῦτα ἵκανὰ εἶναι ἀνθρώπου βίου κατατρίβειν καὶ ἄλλων πολλῶν τε καὶ ὡφελίμων μαθημάτων ἀποκωλύειν.

4. Ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπείρους γύγνεσθαι, καὶ ταύτης μέντοι⁷³ μέχρι τοῦ νυκτός τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ δύνασθαι γυγνώσκειν ἔνεκα πορείας τε καὶ πλοῦ καὶ φυλακῆς, καὶ ὅσα ἄλλα ἡ νυκτὸς ἡ μηνὸς ἡ ἐνιαυτοῦ πράττεται, πρὸς ταῦτ' ἔχειν τεκμητίοις χρῆσθαι, τὰς ὥρας τῶν εἰρημένων διαγνωσκούτας· καὶ ταῦτα δὲ ῥάδια εἶναι μαθεῖν παρά τε τῶν νυκτοθηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν, οἷς ἐπιμελὲς ταῦτα εἰδέναι. 5. Τὸ δὲ μέχρι τούτου⁷⁴ ἀστρονομίαν μανθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ⁷⁵ περιφορᾷ ὄντα καὶ τοὺς πλανήτας τε καὶ ἀσταθμήτους ἀστέρας γνῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἵσχυρῶς ἀπέτρεπεν ὡφέλειαν μὲν γὰρ οὐδεμίαν οὐδὲ ἐν τούτοις ἔφη ὁρᾶν καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν ἔφη δὲ καὶ ταῦτα ἵκανὰ εἶναι κατατρίβειν ἀνθρώπου βίου καὶ πολλῶν καὶ ὡφελίμων ἀποκωλύειν. 6. "Ολας δὲ τῶν οὐρανίων, γέ ἔκαστα ὁ θεὸς μηχανᾶται, φροντιστὴν γύγνεσθαι ἀπέ-

⁷³ καὶ ταύτης μέντοι. "This too, however, only up to the point of being able," &c. For ῥάδια instead of ῥάδιον cf. IV. ii. 40, ἀ τε ἐνόμιζεν ἐπιτηδεύειν κράτιστα εἶναι. The word may be used impersonally, although in the plural. Cf. Thucyd. iii. 88, θέρους γὰρ ἀδίνατα ἦν ἐπιστρατεύειν.

⁷⁴ μέχρι τούτου. What τούτου is, is explained by the sentence μέχρι τοῦ . . . γνῶναι.

⁷⁵ καὶ τὰ μὴ ἐν τῇ αὐτῇ. "The bodies also not carried round in the same revolution" (as the

heavens generally). The fixed stars revolve with the heavens, the planets have a motion of their own. In καὶ τοὺς πλανῆτας, the καὶ does not so much add something new to what has preceded, as particularize and explain it, for the planets are already included in the general expression τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα. Cf. I. i. 7, καὶ τοὺς μέλλοντας, κ.τ.λ., and the note there, where a particular case is mentioned of a general remark just made.

τρεπεν^τ οὗτε γὰρ εύρετα ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι,
οὕτε χαρίζεσθαι θεοῖς ἀν τὸ γένειτο τὸν ζητοῦντα ἢ ἐκεῖνοι
σαφηνίσαι οὐκ ἐβουλήθησαν κινδυνεύσαι δὲ ἀν ἔφη καὶ
παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἥττον ἦ
'Αναξαγόρας⁷⁶ παρεφρόνησεν, ὁ μέγιστον φρονήσας
ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἔξηγεισθαι. 7. Ἐκεῖνος
γὰρ λέγων μὲν τὸ αὐτὸν εἶναι πῦρ τε καὶ ἥλιον ἡγνόει,
ὡς τὸ μὲν πῦρ οἱ ἀνθρωποι ῥᾳδίως καθορῶσιν, εἰς δὲ
τὸν ἥλιον οὐ δύνανται ἀντιβλέπειν καὶ ὑπὸ μὲν τοῦ
ἥλιου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν,
ὑπὸ δὲ τοῦ πυρὸς οὐν ἡγνόει δέ, δτι καὶ τῶν ἐκ τῆς
γῆς⁷⁷ φυομένων ἄνευ μὲν ἥλιου αὐγῆς οὐδὲν δύναται
καλῶς αὔξεσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα^τ
ἀπόλλυται φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι
καὶ τοῦτο ἡγνόει, δτι λίθος μὲν ἐν πυρὶ ὅν οὕτε λάμπει
οὕτε πολὺν χρόνον ἀντέχει, ὁ δὲ ἥλιος τὸν πάντα^τ
χρόνον πάντων λαμπρότατος ὅν διαμένει. 8. Ἐκέλευε
δὲ καὶ λογισμοὺς μανθάνειν, καὶ τούτων δὲ ὅμοίως τοῖς
ἄλλοις ἐκέλευε φυλάττεσθαι τὴν μάταιον πραγμα-
τείαν, μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς συ-
επεσκόπει καὶ συνδιεξήει τοῖς συνοῦσι. 9. Προέ-νεπε
δὲ σφόδρα καὶ ὑγιείας ἐπιμελεῖσθαι τοὺς συν γτας,
παρά τε τῶν εἰδότων μανθάνοντας ὅσα ἐνδέχειτο⁷⁸, καὶ
έαυτῷ ἔκαστον προσέχοντα διὰ παντὸς τοῦ βίου, τί

⁷⁶ 'Αναξαγόρας. He was one of the Ionic physical school of philosophers (B.C. 500—430). He was a friend of Euripides and Pericles, and banished from Athens on a charge of impiety.

⁷⁷ δτι καὶ τῶν ἐκ τῆς γῆς. Some of the editors have καὶ δτι. Sauppe edits δτι καὶ, but explains it by supposing a "trajectio," or a removal of καὶ from the right place. It is clear that there are such cases, where particles are

trajected, τε especially; but perhaps it is not so here. For καὶ τῶν ἐκ τῆς γῆς φυομένων seems to be "plants even," as contrasted tacitly with men, who have been already mentioned, and are in the speaker's mind assumed to require sunlight for their well-being. *

⁷⁸ ἐνδέχειτο. The verb is used impersonally. Cf. I. ii. 23, πῶς οὐν οὐκ ἐνδέχεται μὴ σωφρονεῖν;

βρῶμα ἡ τί πόμα ἡ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις χρώμενος ὑγιεινότατ' ἀν διάγου τοῦ γὰρ οὗτῳ προσέχοντος⁷⁹ ἐαυτῷ ἔργον ἔφη εἶναι εὔρεῖν ἰατρὸν τὰ πρὸς ὑγιειαν συμφέροντα αὐτῷ μᾶλλον διαγνωσκούτα ἐαυτοῦ. 10. Εἰ δέ τις μᾶλλον ἡ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνεβούλευε μαντικῆς ἐπιμελεῖσθαι τὸν γὰρ εἰδότα, δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν, οὐδέποτε ἔρημον ἔφη γύγνεσθαι συμβουλῆς θεῶν.

CHAPTER VIII.

1. Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ⁸⁰ τὸ δαιμόνιον ἐαυτῷ προσημαίνειν, ἃ τε δέοι καὶ ἂ μὴ δέοι ποιεῖν, ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἴεται αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενου, ἐννοησάτω πρῶτον μέν, ὅτι οὗτως ἥδη τότε πόρρω τῆς ἡλικίας ἦν, ὡστ', εἰ καὶ μὴ τότε, οὐκ⁸¹ ἀν πολλῷ ὕστερον τελευτῆσαι τὸν βίον,

⁷⁹ τοῦ γὰρ οὗτῳ προσέχοντος. The genitive *may* depend on *μᾶλλον*. Translate, “for he said that it would be hard work (*ἔργον*) to find a physician more skilled than the man who thus attends to himself, more skilled, that is, than himself in what relates to health.” ‘Εαυτοῦ is then also governed by *μᾶλλον*, and is added as a kind of afterthought, from *τοῦ προσέχοντος* being put at the head of the sentence some distance off, for the sake of emphasis. This is the way the passage is generally taken. I believe, however, that *τοῦ προσέχοντος* is governed by *ἔργον*. It would be a piece of work (hard work) for the man who, &c., . . . to find, &c.

⁸⁰ φάσκοντος αὐτοῦ. This perhaps depends on *κατεγνώσθη* (cf. Thucyd. vi. 61, θάνατον κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἑκείνου). If Socrates were warned by his supernatural adviser what to do and what not to do, it might be supposed, Xenophon says, that this adviser would have warned him not to do what eventually led to his death, because he did it.

⁸¹ ὡστ' . . . οὐκ. “Ωστε with an infinitive is of course negatived by *μή*, not *οὐ*. Wherever therefore *οὐ* occurs in this construction, some particular reason will be found. Here it is a very simple matter, for ‘οὐ πολλῷ ὕστερον are connected together and form a single idea, so that

είτα ὅτι τὸ μὲν ἀχθεινότατον τοῦ βίου καὶ ἐν φῷ πάντες τὴν διάνοιαν μειοῦνται ἀπέλειπεν⁸² ἀντὶ δὲ τούτου τῆς ψυχῆς τὴν ρώμην ἐπιδειξάμενος εὔκλειαν προσεκτήσατο, τὴν τε δίκην⁸³ πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθεριώτατα καὶ δικαιότατα εἰπὼν καὶ τὴν κατάγνωσιν τοῦ θανάτου πραότατα καὶ ἀνδρωδέστατα ἐνεγκών. 2. Ὁμολογεῖται γὰρ οὐδένα πω τῶν μυημονευομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιῶνται διὰ τὸ Δήλια⁸⁴ μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἔân δημοσίᾳ ἀποθνήσκειν, ἥως ἀν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ καὶ τὸν χρόνον τοῦτον ἅπασι τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἀλλοιότερον διαβιοὺς ἢ τὸν ἔμπροσθεν χρόνον καίτοι τὸν ἔμπροσθέν γε⁸⁵ πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο ἐπὶ τῷ εὐθύμως τε καὶ εὐκόλως ζῆν. 3. Καὶ

οὐ has nothing to do with ὕστε. When Demosthenes says ὕστε οὐ μεμνῆσθαι (De Coronâ 320, quoted by Kühner), the last two words are equivalent to ἐπιλανθάνεσθαι. The same principle explains why οὐ is found after εἰ, instead of μή. When Plato (Meno, 78 B) says, εἴτε διδακτὸν εἴτε οὐ διδακτόν, the words οὐ διδακτόν are regarded as a single word, in the sense of "unteachable."

⁸² ἀπέλειπεν. The imperfect is used, I think, because it refers, not so much to the final and momentary act of dissolution, but to his closing moments, viewed as extending through the whole period which elapsed from his condemnation to his death, somewhere about a month.

⁸³ τὴν τε δίκην. "And after pleading on his trial;" where δίκη seems used loosely for his

defence (ἀπολογία) on his trial.

⁸⁴ Δήλια. This refers to the annual θεωρία sent to Delos from Athens, in memory of the release from the annual tribute of human victims paid to the Cretans by Theseus. During the absence of the sacred vessel no one could be put to death at Athens.

⁸⁵ καίτοι τὸν ἔμπροσθέν γε. "And yet during his previous life, at all events." This is added because it might have been thought, that although his conduct was exactly what it was before, yet he might have been habitually low-spirited in temperament. But it was just the reverse: he was always cheerful then, at all events, whether he was afterwards or not (γε); but he was equally cheerful afterwards.

πῶς⁸⁶ ἀν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἀν εἰη θάνατος καλλίων ἢ δυν ἀν κάλλιστά τις ἀποθάνοι; ποῖος δὲ ἀν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστάτου; 4. Λέξω δὲ καὶ ἀ 'Ερμογένους τοῦ Ἰππονίκου ἡκουσα περὶ αὐτοῦ ἔφη γάρ, ἵδη Μελήτου γεγραμμένου αὐτὸν⁸⁷ τὴν γραφήν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ, ώς χρὴ σκοπεῖν ὅ, τι ἀπολογήσεται, τὸν δὲ τὸ μὲν πρώτον εἰπεῖν Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἥρετο, ὅπως; εἰπεῖν αὐτόν, ὅτι οὐδὲν ἄλλοποιῶν διαγεγένηται ἢ διασκοπῶν μὲν τά τε δίκαια καὶ τὰ ἀδίκα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἦνπερ νομίζοι⁸⁸ καλλίστην μελέτην ἀπολογίας εἶναι. Αὐτὸς δὲ πάλιν εἰπεῖν· 5. Οὐχ ὄρας, ὁ Σώκρατες, ὅτι οἱ Ἀθηνῆσι δικασταὶ πολλοὺς μὲν ἥδη μηδὲν ἀδικοῦντας⁸⁹ λόγῳ παραχθέντες ἀπέκτειναν,

⁸⁶ Καὶ πῶς. Cf. I. iii. 10. Below, δύν is an accusative cognate after ἀποθάνοι.

⁸⁷ γεγραμμένου αὐτὸν. The double accusative is very simple; τὴν γραφήν is a cognate accusative, and γράφεσθαι is equivalent in meaning to "to indict," "to accuse" (διώκειν). For this construction cf. Plato, Apol. 19 A, Μέλητός με ἔγραψατο τὴν γραφὴν ταῦτην. As γράφομαι in the middle has no perfect of its own, it borrows that of the passive. Cf. Demosth. Contra Midiam, 548, τοῦθ' ἥδεως δτι Μειδίου μισθωσαμένου γέγραπται, and 553, εἰσεληλύθει καὶ διείλεκτο ἔκεινφ. Πέτραγμα (Demosth., page 845) and ἔσκεμμα (Plato, Leg. 867 E) are used in the same way.

⁸⁸ ἦνπερ νομίζοι. This is curious. The clause above, εἰπεῖν

ὅτι διαγεγένηται, might have been εἰπεν δτι διαγεγεγμένος εἴη (cf. Xen. Anab. II. i. 3, ἔλεγον δτι Κύρος μὲν τέθυηκεν, Ἄριαῖος δὲ πεφευγὼς εἴη). Then, in the *oratio obliqua*, subsidiary clauses beginning with a relative are also in the optative mood, as a rule (cf. I. iv. 26), as Xen. Anab. VII. i. 34, ἀπεκρίνατο δτι βουλεύσοιτο δτι δύναιτο ἀγαθόν. These two rules account for the optative in ἦνπερ νομίζοι.

⁸⁹ μηδὲν ἀδικοῦντας. I do not see very clearly why this is not οὐδὲν. Perhaps it is because the sense is not so much "many although distinctly guiltless," as "many even supposing them guiltless," i. e. the jurors were so notoriously led away by false or extraneous arguments to condemn certain persons, that it was

πολλοὺς δὲ ἀδίκοῦντας ἀπέλυσαν; Ἐλλὰ τὴν Δία, φάναι αὐτὸν, ὡς Ἔρμόγενες, ἥδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἤναντιώθη τὸ δαιμόνιον. 6. Καὶ αὐτὸς εἰπεῖν Θαυμαστὰ λέγεις τὸν δέ Θαυμάζεις, φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτᾶν τὸν βίον ἥδη; οὐκ οἴσθ, ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπῳ⁹⁰ ὑφείμην ἀν οὔτε βέλτιον οὕθ' ἥδιον ἐμοῦ βεβιωκέναι; ἄριστα μὲν γὰρ οἵμαι ζῆν τοὺς ἄριστα ἐπιμελομένους τοῦ ως βελτίστους γύγνεσθαι, ἥδιστα δὲ τοὺς μάλιστα αἰσθανομένους, ὅτι βελτίους γύγνουνται. 7. Ἡ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ἥσθανόμην ἐμαυτῷ συμβαίνοντα καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτὸν οὕτω διατετέλεκα περὶ ἐμαυτοῦ γιγνώσκων καὶ οὐ μόνον ἐγώ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὕτως ἀν εἰχον πρὸς τοὺς ἕαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτὸi ἀν οἴονται⁹¹ ἐμοὶ σύνοντες βέλτιστοι γύγνεσθαι. 8. Εἰ δὲ βιώσομαι πλείω χρόνον, ἵσως ἀναγκαῖον ἔσται τὰ τοῦ γήρως⁹² ἐπιτελεῖσθαι καὶ ὄρāν τε καὶ ἀκούειν ἥττον καὶ διαγοεῖσθαι χεῖρον καὶ δυσμαθέστερον καὶ ἐπιλησμονέστερον ἀποβαίνειν καὶ ὡν

seen that the question of guiltiness or innocence was never fairly tried out. What Hermogenes says is, not that people were condemned who were innocent, but that, innocent or not, their condemnation was due to the inflammatory arguments of their accusers.

⁹⁰ οὐδενὶ ἀνθρώπῳ. "Would not concede to any man that he has lived," &c. For the dative, followed by the infinitive, cf. II. vi. 6, τούτῳ πιστεύσομεν καὶ τοὺς

λοιποὺς εὖ ποιήσειν. Below, πρὸς τοὺς ἄλλους παραθεωρῶν is "examining myself in comparison with all others."

⁹¹ ἀν οἴονται. The order is, διόπερ οἴονται καὶ αὐτὸi ("they as well as I") ἀν γύγνεσθαι.

⁹² τὰ τοῦ γήρως κ.τ.λ. "To pay as it were the debts of old age," to undergo the inconveniences attached to length of days, and regarded here as a kind of tax to be paid.

πρότερον βελτίων ἦν, τούτων χείρω γίγνεσθαι ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἀν εἴη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ ἀνάγκη χειρόν τε καὶ ὑηδέστερον ζῆν; 9. ἀλλὰ μὴν εἴ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως ἐμὲ ἀποκτείνασιν αἰσχρὸν ἀν εἴη τοῦτο· εἴ γὰρ τὸ ἀδικεῖν αἰσχρόν ἔστι, πῶς οὐκ αἰσχρὸν καὶ τὸ ἀδίκως ὄτιον ποιεῖν; ἐμοὶ δὲ τί αἰσχρὸν τὸ ἔτερους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γυνῶναι μήτε ποιῆσαι; 10. ὅρῳ δ' ἔγωγε καὶ τὴν δόξαν τῶν προγεγονότων ἀνθρώπων ἐν τοῖς ἐπιγυγνομένοις οὐχ ὁμοίαν καταλειπομένην τῶν τε ἀδικησάντων καὶ τῶν ἀδικηθέντων οἶδα δέ, ὅτι καὶ ἔγὼ ἐπιμελεῖας τεύχομαι ὑπ' ἀνθρώπων⁹³, καὶ ἐὰν νῦν ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνασιν οἶδα γὰρ ἀεὶ μαρτυρήσεσθαι⁹⁴ μοι, ὅτι ἔγὼ ἡδίκησα μὲν οὐδένα πώποτε ἀνθρώπων οὐδὲ χείρω ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην ἀεὶ τοὺς ἐμοὶ συνόντας. Τοιαῦτα μὲν πρὸς Ἐρμογένην τε διελέχθη καὶ πρὸς τοὺς ἄλλους. 11. Τῶν δὲ Σωκράτην γυγνωσκόντων, οἷος ἦν, οἱ ἀρετῆς ἐφιέμενοι πάντες ἔτι καὶ νῦν διατελοῦσι πάντων μάλιστα ποθοῦντες ἐκεῖνον, ὡς ὡφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν. Ἐμοὶ μὲν δὴ τοιοῦτος ὁν, οἶον ἔγὼ διῆγημαι, εὐσεβὴς μὲν οὗτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δίκαιος δέ, ὥστε βλάπτειν μὲν μηδὲ μικρὸν μηδένα, ὡφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐτῷ, ἔγκρατὴς δέ, ὥστε μηδέποτε προαιρεῖσθαι τὸ ἥδιον ἀντὶ τοῦ βελτίους, φρόνιμος δέ, ὥστε μὴ διαμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χείρω, μηδὲ ἄλλου προσδέεσθαι⁹⁵,

⁹³ ὑπ' ἀνθράπων. This construction is used because ἐπιμελεῖας τεύχομαι is equivalent to a passive verb; θεραπευθήσομαι or the like. Cf. III. iv. 1, τραβματα ὑπὸ τῶν πολεμίων τοσαῦτα καχων. See note on II. vi. 38.

⁹⁴ μαρτυρήσεσθαι. The future middle is here used passively. Cf. Thucyd. i. 142, τῇ τῶν χρημάτων σπάνει κωλύσονται. Στρώφελήσεσθαι (I. vi. 14). Cf. also I. i. 8.

⁹⁵ μηδὲ ἄλλου προσδέεσθαι.

ἀλλ' αὐτάρκης είναι πρὸς τὴν τούτων γνῶσιν, ἵκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἵκανὸς δὲ καὶ ἄλλους δοκιμάσαι τε καὶ ἀμαρτάνοντας ἔξελέγξαι καὶ προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκάγαθίαν, ἐδόκει τοιοῦτος είναι, οἷος δὲν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος· εἰ δέ τῷ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλων ἥθος πρὸς ταῦτα οὕτω κρινέτω.

“Nor to want any other person’s *ώς οὐκ εἰδόσιν προσέδει.* Below, aid beyond himself (*πρός*).” Cf. εἰ δέ τῷ, κ.τ.λ., corresponds to ἡμαί Thucyd. i. 68, *διδασκαλίας* δὲ δὲν μὲν ἐδόκει.

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